THE CHRIST † WITHIN †

BY LILLIAN DE WATERS

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THE CHRIST WITHIN

A STUDY OF THE ABSOLUTE

By

Lillian DeWaters

No man cometh unto the Father
but by Me. — Jesus Christ.

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To Those Who
Watch

THE CHRIST WITHIN

MIRACLES come with My coming. If I am one with you shall there not be miracles? Miracles are the ways of God unhampered by your ideas.

Absolute surrender is absolute power. Fear not. His arm is mighty to save and His staff knoweth no faltering. The hour is come for all men to seek Me. Arise.

Wherefore come I as a thief in the night? Wherefore seek I as a lover that has not won? Must I not run that you may follow? Must not the gift be free?

Now is the accepted time. Now is the day of My might made manifest. Many hearts are athirst for the waters of life. Rejoice. Where is that which can harm you while I am with you?

Thou art Mine and the beginning is complete in the end, and the end was finished in the beginning. I have not gone nor have I come, for I am here from the beginning.

This is the Truth and there is none other.

—*Living Waters.*

CHAPTER I

"HO, everyone that thirsteth! Come ye to the waters! And, he that hath no money, come ye, buy and eat! Come without money and without price!"—Is. 55; 1.

"Search the Scriptures. They testify of Me," was the astounding assertion of Jesus, the Christ. Again, He announced: "I, if I be lifted up, will draw all men unto Me."

Who is this "I" and this "Me" that we are to search after, find, and lift up? Is it man? Is it an idea? Or, Is it the I AM?

The need of the hour is a study of God's Word which is founded on Jesus Christ. Hence, the vision of the true disciple is on Jesus Christ—the Way, the Truth, the Resurrection.

Now, whom does Jesus tell us to exalt and lift up? *Our*self? No. HIMSELF. We are to lift HIM, Jesus Christ.

In the past we have thought that if we lifted *ourselves,* we would thus be fitted to lift others, but this is not what Jesus said we should do.

"As Moses lifted up the serpent in the wilderness, even so must the *Son of man* be lifted up." Jno. 3; 14. Moses lifted up a serpent for the people to look upon, saying unto them: LOOK AND LIVE. This serpent was a symbol of the Christ, while *Jesus,* whom *we* are to lift up, is the Christ, Himself.

Friends, are we lifting Christ or are we holding up a method or a system of our own or of another? Are we lifting "the Name that is *above* all other names"? Be not afraid to ask yourself these questions and to answer them, too: Where is *my* vision? Whom am *I* lifting up? Whom do *I* follow?

The test of any teacher, seeker or student is this: *Whom does he preach?*

Let anyone who makes the stupendous assertion, "I am self-sufficient," DEMONSTRATE it. Let him stand before the world free from disease. Let him stand before the world in perfect soundness of mind and body. He cannot do it. There never lived on earth a man or woman who could *demonstrate* self-sufficiency.

Why is this true? Because there has been

but one who proclaimed: "I am Life. I hold the keys to death and hell. All power in heaven and in earth is given unto Me." There has been but *one* who claimed Self-sufficiency and who *proved* it.

No one on earth can save himself or save another in his own name or by his own works. There has been but one name given among men whereby man must triumph,—and this name is *Jesus Christ.*

Beloved, the self that would be lifted up and would have his or her name blazed on history's pages dies hard. How it tries to shine. Yea, to such heights will it attempt to ascend that it will even call itself—God.

Shall the selfhood be lifted to such an height? Is this what the Master taught? No. The self shall die. The self must die to its own works and exaltations, for, "He that loveth his life shall lose it," and, "If any man will come after me, let him deny *him*self."

Happy are we who can let the self "die daily," even as Paul acclaimed, and can declare, "I live, yet not I, but Christ liveth in me." None of self and all of Thee should be

our cry. "But," demands the self, "Why should I thus behold myself? Why not look upon myself as pure and holy? Why not look upon myself as sinless?"

Listen to the Word of God: *"All* have sinned." (Rom. 3; 23) "If we say that we have *no* sin, we deceive ourselves and the Truth is not in us. If we say that we *have not sinned,* we make Him a liar, and His Word is not in us." 1Jno. 1; 8, 10.

What is the secret? What is the solution to this problem about the "self" and the "Self"? It is this: "Without ME ye can do nothing." Jno. 15; 5. We are not holy and sinless in and of ourselves, but CHRIST IN US, who is the perfect Self, is both righteous and holy, pure and sinless.

It is written: "Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit." Jno. 12; 24. Except the self be utterly wiped out by either Truth or suffering, it abideth alone, or is in a sense of separation from God; but, if the self die, *resurrection* takes place, transformation begins, the New Birth is started,

and Christ, the perfect Man, the divine Selfhood, is revealed.

"That which is born of the flesh is flesh" and that which is born or originates in the self is "flesh." Only that which is born of the Spirit is permanent and glorious.

Shall we say, Follow me, or, Follow my method and my interpretation? And, shall we place our own name—the name of the self—before a method or a system that we, in our opinion, believe to be the right way or the right method? God forbid. Let the name of the self remain in the background that the Name above all other names shall receive all worship, all attention, all homage and all glory. The one reborn directs: Do not follow me nor my methods, but, follow Christ, or, *Follow me insofar as I follow Jesus Christ.*

Friends, what are we seeking? Are we seeking health? Peace? Joy? Understanding? Or, are we seeking Christ, Truth? "Put ye on the Lord Jesus Christ" is the mandate of St. Paul. As we put on Christ, we simultaneously put on health, joy, peace, harmony,

Life, Truth, Love, Resurrection, Power, Glory, Victory.

Are you seeking happiness and peace or are you seeking Christ? Now, "Christ is ALL" (Col. 3; 11), "for it pleased the Father that in Him (Christ) should all fulness dwell" (Col. 1; 19). Then, "Christ in you" means salvation, victory, dominion, authority, glory and peace in you. Is it not worth-while that we die to self that we may "awake in His likeness," and put on the riches and glories of Christ, the perfect Self?

Let us look now at something that is very important for us all to understand. It is an admonition found in the Bible. This admonition is a great favorite with those whose vision is placed on mental things and mental ways, and who believe that their own right thinking is God.

The much-used Bible text is this: "WORK OUT YOUR OWN SALVATION." What can these words mean, they ask, if not that we shall be God to ourselves? How can one work out his salvation except he be God? What else could this command mean, they challenge, if not to

heal yourself, free yourself, gain understanding from yourself—in short, *look to yourself for all things?*

The answer, my friends, is simple enough, but reason alone could never produce it; and, it is because the self is not sufficient that it is unable to discover the true and spiritual meaning of these words—*Work out your own salvation*—but, on the contrary, gives explanation full of labor and opposed to the teachings of the Master.

When the vision of one is placed on himself, or on his own mind, he weaves everything around this vision, for *no one can experience higher than his vision;* but, when the vision lifts from self and rests upon the Self, then the Christ of God—Truth, is seen and known and felt.

What does it mean to *work* out salvation? What does it mean to *spend* a thousand dollars? What does it mean to *open* a door? What does it mean to *walk* in a path? Does it mean to *make* the money? Does it mean to *create* the door? Does it mean to *originate* the path? No. It does not mean this.

Work out your own salvation means—EXPERIENCE: EXPRESS: APPROPRIATE: SPEND: LOOK AND BEHOLD THE FINISHED WORK!

Can you spend a thousand dollars if you do not possess it? Could you open a door if there were no door? Could you walk in a path if there were no path? *Could you, then, work out your own salvation if there were no salvation?*

We can work out our salvation because we already have it. We can *express* the salvation that is prepared, at hand—the salvation that Christ has given.

What is redemption? The finished work. The finished kingdom. Who is the Finisher? You or I? No. Jesus Christ, the One. "I have finished the work" (Jno. 17; 4). Thus, salvation is finished, and, to "work out" means that we must individually *experience* this finished redemption; we must use it, express it, appropriate it, eat it, drink it, breathe it, magnify it!

To "work out" means to look and behold; declare and preach; recognize and claim; believe and accept; experience and appropriate

the *finished* Kingdom, the fields *already* white, the heaven *at hand*, the *healed* universe, the *saved* people, the *redeemed* world!

Oh, how many there are laboring with thought as though there were no Almighty God, no white fields, no victorious Christ, no finished Kingdom, no heaven here and now!

Seeker of good, can you of and in and through yourself work out your own salvation as though to CREATE it? Never. This is strife and labor on the mental plane, and is not the acceptance of the great and wonderful fulfilment at hand. "Ye are bought with a price," visioned Paul. This world IS redeemed according to the Word of God. Redemption is FINISHED in the sight of God and in reality. Jesus Christ removed the curse of the law for us and He finished His work.

"It is finished!" announced He. What is finished? "Let not your heart be troubled. I have overcome the world." . . . "It is finished!" What is finished? "And the glory which Thou gavest Me, I *have given them.*" . . . "It is finished!" What is finished? "When He ascended up on high, *He led captivity captive.*"

"It is finished!" What is finished? "THE FATHER'S BUSINESS." The first recorded words of Jesus are: "Wist ye not that I must be about My Father's business?"

What was the Father's business? "And this is the record that God *hath given* to us eternal life, and *this life is in His Son.*" . . . "For this purpose the Son of God was manifested that He might destroy the works of the devil." . . . "The Father sent the Son to be the Saviour of the world, that we might live through Him."

Thus it is that we accept the finished work of Jesus Christ—God the Son, and accept "salvation" as a finished fact awaiting the individual recognition.

To no man on earth was given the privilege of self-sufficiency, for, "Without ME ye can do nothing," and, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God," acknowledged Saint Paul, having proved this fact for himself.

If we consider that we are to work out as though to *create* our happiness, health and

harmony, then, of what use is Jesus Christ as our King? And what are we doing with the words: "He is the propitiation for our sins; and not for yours only but also for the sins of the whole world"? And this: "By grace are ye saved through *faith,* and *not of yourselves;* it is the gift of God"?

When we leave out Jesus Christ, the Door, God the Son, we leave out Living Water, Heavenly Bread, Resurrection.

Are we the finishers of ourselves, or, have we had a Finisher? Without the Finisher ye can do nothing. Without the Spirit of Christ in us, our efforts, no matter how strenuous or how supreme, are built upon *self* as power and understanding and will end in disappointment and failure. When we stand upon our own ideas and opinions, what does it amount to? They change from day to day. When we stand upon the systems and opinions of others, of what permanent value are these? Theories come and go; rise and fall.

Then, upon WHAT shall we stand? Stand on the "Rock that is Christ!" (1Cor. 10; 4). "The same yesterday, today and forever!"

While it is true that Jesus Christ is our Way, our Door, our Finisher, there is an individual work for us to do. If we do not *accept* Him as the Way, the Finisher, the work that He did for us is not benefiting us; that is, we are not experiencing the good that is prepared for us. The finished kingdom is here, yet all are not appropriating it or experiencing it.

If one is in a dense forest, in which is no path of escape, and some one appears and cuts a path, a way of escape, the original one in the forest did not make the path himself, but by walking in the path that is made for him, he may reach safety. The one who made the path does not also do the walking for him. *He himself must do the walking;* and, should he close his eyes to the path that is made and that will bring him safely into the wonderful sunshine, and begin to make another path, he, alone, is to blame and will suffer for his blindness.

Our part in life is to lift our vision, behold and accept the path that is already made for us and walk in that path. We are to take and to enjoy the great good already prepared, and

cease trying to cut new paths and create new ways. *Let us "work out" or express that which we already possess,* that which we already ARE.

Another gravely important question is this: How do we regard Jesus Christ? How many of us have been separating Jesus from Christ? We certainly do not find ground for this in the Bible. Let us read what the disciples say: "Philip preached CHRIST unto them." "Philip preached unto him JESUS." (Acts.8, 5, 35) "Paul preached CHRIST. Paul preached JESUS." (Acts 9; 20:17, 18) "We preach not ourselves but CHRIST JESUS." (2Cor. 4; 5)

Can you see any distinction in the above verses between "Jesus" and "Christ"? There is none. Then why should we, if we accept the Bible as the Word of God, our sufficient guide, make any distinction? The disciples had one Christ and this was *Jesus Christ.*

The Godhead is a trinity. When this is understood by the student, it becomes easy to accept Jesus Christ as God. God is tri-une;—God, the Father invisible: God, the Son, visible as Jesus Christ: God, the Holy Ghost, in-

visible Spirit or Comforter. Thus it was that Jesus was "without sin" and had the right to give Himself as Saviour of the world. "That ye might believe that Jesus IS the Christ, the Son of God (God the Son or second), and, that believing, ye might have life *in His Name*" (Jno. 20; 31).

Why "in *His* Name"? Why not your name or my name? Because His name is God's name. Because Jesus is God the Son. "I am come in My Father's Name" (Jno. 5; 43).

Said Paul: "This Jesus is Christ!" Said John: "Jesus is the Christ!" Said Peter: "Thou art the Christ!" Said Thomas: "My Lord and my God!"

"What shall I do with Jesus that is called Christ?" asked Pilate. This question will be repeated in the heart of each one of us. Ask yourself, What Christ have I? Have I Jesus the Christ? Have I this Christ of God, or, have I been calling my own mind or my intellect or my reason—Christ?

Is your own reason sufficient to save you? Reason is used in two directions. A man reasons out how he shall kill another and a

man reasons out how he shall cure another. How could reason, which can be used for wrong and right, to kill and to cure, be Christ, "the same yesterday, today and forever"? Was it not wrong reason that crucified Jesus? Did they not "reason together how that they might kill Him"—Him altogether lovely? Because of their wrong reason, did they not "hate Him without a cause"?

They led Him away to a hill, which had the appearance of a human skull—human reason—and they took off His raiment and beat Him with many stripes. They thrust cruel nails into the very hands that had blessed them and fed them, and they put spikes into the very feet that had walked among them, bringing sight to the blind, feet to the lame and life to the dead. They pierced the heart that had loved them with an everlasting love, that had wept for them and which now would pass through the ordeal called death for them.

Come, Beloved. Face upward and behold the real Christ of God—Jesus, the I AM, who came that we "might have life more abundantly"; who "is the same, yesterday, today

and forever"; who said, "I will never leave you nor forsake you"; who promised, Believe in Me and in My finished work, so will I rule in your life, so will I guide and direct you, so will I bless and glorify you, so will I be in you a living Fountain, springing up into perpetual and continual health, joy and harmony.

Is not this a wonderful Christ to have? What more glorious and satisfying Christ could there be for us than *the indwelling Christ?*

"Know ye not that Jesus Christ is in you?" inquired Paul. "This is the true God and eternal life." Let us think well. Can we afford to thrust aside the Bible, the Word of God, regarding Jesus Christ, and substitute teachings at variance with this Word? *Can we afford to have any other Christ than the Spirit of God?*

Can we afford to have any other method save that given to us by Jesus Christ, who DEMONSTRATED His teaching, who left victory, glory and triumph? Can we afford to listen to man rather than to hear the "still small Voice" of Soul?

We cannot serve two masters. Are we looking to Christ or to self? Are we trying to create or are we appropriating the finished kingdom with its own creations and glories?

"Master, Where dwellest Thou?" we ask. "Behold, I stand at the door and knock. If any man will hear My voice and open the door, I will come in to him." (Rev. 3; 20) WHEN will Christ come to us? When *we* open the door. He has already come universally, and He will come individually, or will come to the individual consciousness when that consciousness has prepared itself for Him. It is as we say "Christ liveth in me" that our lives become transfigured and glorified.

"When Christ, *who is our life,* shall appear, then shall *ye* also appear with Him in glory" (Col. 3; 4). "When He shall appear, *we* shall be *like* Him" (1Jno. 3; 2).

Now that we recognize the real Christ of God, what shall we do with "reason" that has been erroneously called Christ? Shall we cast it away? Certainly not. We shall use it as a process, a modus operandi. We do not cast away the eye when we discover that sight itself

is not the eye, but that the eye manifests and expresses sight. Nor shall we cast away reason when we know that reason is not THE Christ but that right reason is a help in discovering this Christ.

When we see that an electric light bulb brings light into a room, we do not forget that the bulb is simply the *means* of light and is not the power of light, itself.

Let no man deify his reason simply because his reasoning can bring him a conclusion. The electric wire carries the message, but the wire is not the electricity nor the message; neither is reason Christ nor is individual man—God. He is the vehicle through which God works.

HE who has the consciousness of God knows beyond his mind and wakes a new kind of body in tune with the Infinite Immortal.

The upward watcher knows things which before he knew not, and which neither teachers nor books have mentioned.

The mind is not capable of bringing anything to pass except it be transfixed by inward vision. To endure as seeing the invisible is to fetch it forth into visibility. Man's inward visional direction creates his judgments or mentals; mentals then translate into manifest affairs and manifest bodies.

This looking faculty antedates the mind. It is primarily what we see and not what we think that constitutes our presence, power and history.

The farther toward the celestial zenith we send the limitless eye, the deeper our assurance of our divine origin and transcendent Selfhood.

Lifting the inner eye to Him who is above reason lights our two outer eyes to see the world in a new aspect, gives the tongue new descriptions of the world, and tips the pen with fadeless phrases.

Look to the man who threw aside the wrappings of the grave, the stone-sealed tomb and the soldiers' swords, bursting their three dimensional bindings with risen divinity, as the law for the whole of us. world without end.

—E. C. H.

CHAPTER II

THERE is a way to heaven, harmony. For the sake of an illustration let us suppose a grand palace, great and wonderful, filled with all the desirable things of earth and heaven,—filled with music, laughter, beauty, wealth, joy, health and happiness.

To this great building there is but one door or one way of entrance. Here stands a Sentinel who knows the Word that grants admittance.

A seeker comes with questions: "What is there in a mere word? And, if some particular word, then why not the most recent and up-to-date expression, something to stand for progress and unfoldment?

"There is but one Rock upon which to build," explains the Sentinel, "There is but one Door, one Way, one Light. There is but one Beginning and one Ending. There is but one Name written in the Holy City. There is but one Name to be placed in our foreheads."

"Oh," implores another, "Tell us the name! Is it 'Spirit,'—for Spirit is all there is? Is it 'Right Thought' or 'Right Reason,' or 'Affirmation'?"

"No," comes back the answer. "The one magical name is JESUS CHRIST! God hath given Him a name that is far *above* every name; that at the name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; that every tongue should confess that *Jesus Christ is Lord,* to the glory of God the Father.' (Phil. 2; 9, 10).

" 'Far above all principality and power, and might and dominion, and every name that is named, not only in this world but also in that which is to come.' (Eph. 1; 21) *'There is none other name under heaven whereby we must be saved'."* (Acts 4; 12).

"What! Believe in Jesus Christ? Why, this is not the twentieth century idea of salvation. I must use my own reason. I cannot blindly believe in anyone or in anything. I must SEE where I am going. I must use my mind and understand my way. *My own right*

thoughts are sufficient that I gain heaven!"

"HALT! 'My thoughts are not your thoughts, neither are your ways My ways. As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts'." (Is. 55; 9).

"Well," states another, "If right thoughts are not sufficient, then *I'll go with my works.* I've healed the sick,—thousands of cases. I've caused cancer, goiter, rheumatism, diseases of all names to disappear by thinking them away, by reasoning them out of existence. I'll lay my *works* at the door, for, 'By their fruits ye shall know them,' and I have even raised the dead!"

"HALT! 'Not of works lest any man should boast'." (Eph. 2; 9).

"What," cries another, "Right thoughts and even good works insufficient? *Then I'll go in my own majesty.* I will go as God, myself. God is all there is and I am something, thus, I am God." Bold, and full of *self*-assurance, he seeks admittance.

The Sentinel appears. All around him glows a light of transcendent glory and, there

before him, stretched out like a huge water-color, the seeker beholds what appears to him to be a picture of himself. He sees himself stripped of all coverings and he is made aware of his nakedness, his arrogance and his ignorance. Speechless, he sinks down, undone.

The Sentinel, beholding his nakedness and shame, and contrasting it with that of the Presence with body of transparent glory, whose face shines as the sun and whose raiment is white as the light, asks:

"How could you claim to be God when your face lacks holy light? When your body shows forth disease? When your speech betrayeth you? Away, you are a thief and a robber if you try to enter the Holy City, the Promised Land, by some door other than *Jesus Christ*. Behold your reason in ignorance! You cannot *buy* heaven with your right thoughts. You cannot *earn* heaven by your good works. You cannot *think* yourself into heaven by any lofty statements or any high thoughts of your own. Heaven *is given* to those who 'have been baptised into Christ' and have 'put on Christ'. (Gal. 3: 27).

"The sick that you healed,—did you heal them 'in His Name'? Did you tell them of the Deity of Jesus Christ and thus His right to be the Saviour of the world? Did you preach and teach the finished kingdom at hand? Did you tell them that without Christ, the Truth, ye can do nothing?

"Look well into your heart for the answers to these questions and you will find that you did not give enough attention to Christ and the Christ-healing, but that other methods and means were used and many have been led astray in trying to create for themselves that which already is created, finished, and at hand, waiting their recognition, their love, their faith and their acceptance.

"Unless, through recognition and repentance of your mistakes, you now turn from yourself and your self-sufficiency and accept Jesus Christ, the Self, the Great Omnipotent in every breast,—unless you come with HIS name written in your forehead, you cannot enter the New Jerusalem nor join the throng of the 'redeemed,' but will hear the words, 'Away, I know you not.' "

Friends, Blessed are we if we hear the words, "Come ye faithful," and blessed are we. if in the past we did not hear them, we determine from this day forth to turn our gaze inward and upward to Christ, our sufficient Guide, that these words may yet be whispered to us.

It is a grave question to us and to those who are looking to us for help and guidance whether we are following Christ or following man; whether we are building on the Rock or building on the sand. "Whosoever shall confess Me before men, him will I confess also before My Father which is in heaven. . . . Whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." (Mat. 10; 32, 33).

We see clearly how careful we should be that we speak to others only the *Christ-Truth.* He who is ignorant of heart, yet honest and upright, filled with pure love for God and man, he who sees the error of his own ways and turns from this error, hastening also to turn others to the High Way, let him listen to these words: "If thou warn the wicked, and he

turn not from his wickedness, he shall die in his iniquity, *but thou hast delivered thy soul.*" (Ez. 3; 19).

The Holy Spirit, divine inspiration, ever guiding and protecting the loyal heart, will forever "turn and overturn" until that heart rests secure and serene on the Rock, Christ.

The personal "I" must be dethroned that place be given Reality, Jesus Christ, the perfect Self. All who are building upon self to the point of importance, assurance, arrogance and self-righteousness, are building a mountain, which sooner or later will crumble in all terror upon their heads.

This is a work difficult for the mind to do, for the mind of the self is at enmity with the Mind of Jesus Christ, nay, mind of and in itself cannot attain to this surrender, for mind ever seeks the place of importance and the seat of instructor and king. Love for God, devotion to Truth, love for our fellow-man, is the "one thing needful" that the death of self be accomplished.

In each life there is one vulnerable spot, one tender place, one vital point, one dearest thing

in life, and, if necessary for our recognition and appropriation of the true God, the hour will strike for us when this tenderest spot is invaded, and the "two-edged sword" is applied; yet, if we but heed the lesson that is waiting our recognition, if we must "listen for Thy Voice," if we but cry, "Speak, Lord, for Thy servant heareth," if we but lay down that *something* that is separating our clear vision of the One God,—the cloud lifts, the sword is withdrawn, the darkness passes and the white Christ is enthroned in that heart as never before.

The sword of the Spirit would slay nothing but that which is not of God.

There are no periods in our lives of such paramount importance to us as the "trying as of fire" experiences, wherein the dross of self is consumed and all the beautiful and lovely characteristics of Spirit shine forth. The cleansing may indeed not be pleasant, may be filled with fear and suffering, yet, as Springtime, with its sun's wooing rays melts the snow and calls forth the waiting flowers of His Presence, so the white flame of God burns

away from us all that is interfering with our highest vision,—calling, wooing with gentle grace and touch, the divine spark within.

"I will take away the stony heart out of your flesh and a new spirit will I put in you," says the Voice of the Presence. There must be nothing in our vision, thought or action that would keep us from High Watch. It is certain that without accompanying holiness we cannot lift our vision higher and still higher. To attempt to "strike the rock" or command the blessings of the heavenly kingdom while our hearts and minds are engaged in anything that obscures our high vision, is to bring upon us disappointment and sorrow.

"He shall baptise you with the Holy Ghost *and with fire.*" (Mat. 3; 11). Fire is the symbol of the protecting Presence; it was thus seen and felt by Moses in the burning bush and by Elijah on Mt. Carmel.

There is a place or period in our journey heavenward wherein the earnest and loving heart either listens to the Voice, and, listening, obeys and enters the secret place of the Most High, waiting for the Red Sea to open,—or

else, because of insufficient love for holiness, he passes on to seeming disappointment and failure.

There was a time for Moses to "strike the rock," and there was also a time that Moses was not to strike the rock. To strike the rock is an act of the law, and while Moses was the law-giver, he was told to "strike the rock," and the abundance of good came forth. However, in a later experience Moses was told that the rock was not to be struck, mental means were not to be used, but the Word of Spirit was to be utilized. Moses was told that he must simply *speak* to the rock and the water would spring forth. But Moses disobeyed the Voice, he could not rest his mind in quiet and peace of the Spirit and vehemently he struck the rock, and we all know that this disobedience excluded him from the promised Land.

There is a time to declare the Truth vehemently and there is a time in which we are simply to "rest in the promise,"—speak the Word that of and in itself is Power Omnipotent. Shall we be afraid of the "flaming sword"? Shall we fear the "consuming fire"?

"The Lord went before them in a pillar of cloud by day and of fire by night." (Ex. 13; 21). And a writer of recent day wrote: "As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, the great desert of human hopes, anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, *up to the glory prepared for those who love God.*"

What does the pillar of cloud and fire represent if not the love and care of the One Presence? Why should not God as a loving Presence and a protecting Power be as real to us today as this Presence was real to Moses, and to Daniel, and to Job and to Isaiah? And, why cannot the miracles of Pentacost be as present today as then, since the I AM is the same yesterday, today and forever?

Clouds appear *before* the transfiguration. As it was thus with Jesus, so it is with us. When clouds appear upon our sky and fire of God begins to consume us, let us hasten to

absorb the lesson they would teach us, and, if obedient, the clouds break blessings upon our heads and become like chariots, carrying us up and away into greater heights.

The baptism of fire purifies, cleanses and transforms. It never leaves us where it finds us, but, penetrating our whole being and "cutting asunder" even to the most secret place, it leaves us quickened and glorified.

Does not the love of self, love of money, love of pleasure, love of importance, hinder the soul's upward vision? Hinder progress, hinder our appropriation of the finished kingdom? Are not anxiety, fear, doubt,—sin? "Whatever is not of faith is sin." (Rom. 14; 23) . There is an hour for each one wherein "the Lord with His great sword shall punish leviathan, the piercing serpent, and He shall slay the dragon that is in the sea." (Is. 27; 1).

"Our God is a consuming fire," yet, it is possible that though the flaming sword rest upon us, we be unharmed. In our journey from sense to Soul, we need to learn well the lesson of *obedience*. When we first hear the faintest whispering of the Voice,—do we lis-

ten and obey? Or, are we so filled with our own thoughts that the gentle whispering is crowded out of hearing?

The lesson of obedience is one of the hardest for us to learn, and yet one of the most necessary. The sooner we learn it, and love it, and heed it, the more rapid will be our progress, the more wonderful our experience and the more helpful our living." Whom the Lord loveth, He chasteneth (purifieth)."

"This is the way; walk ye in it," directs the Voice to the trusting heart. It is ours to inherit all the fulness of Omnipotence, all the strength and glory of Life eternal, and, to be filled with the "Giver" is greater far than to be filled with the "gifts," for all the gifts without the Giver are bare, while the Giver and the gifts are one and inseparable.

All the castles of gold or precious stones would not be a suitable temple for the sun, but just simple and transparent glass admits the warm and radiant glow in all its glory. We are the "temple of God," and in us dwells the living Christ. We do not have to be great or noted or brilliant in order that Christ abide

in us, nor do we need that our names go down in history for any works that we may have accomplished.

It is in giving out to others that the well of salvation and the oil of gladness spring up afresh and unceasingly within us. To cease to give out is to burn up the oil, leaving us empty. If we are to be burning and shining lights, it is necessary that our supply be not exhausted but that it be constantly replenished from within and above.

What shall we say to the mountains that loom around us? Mountains of difficulties, doubts, fears? Does faith fear the mountain? Does Soul, armored with memory of battles fought and won, doubt the issue of another encounter? Nay. If fear or doubt be present it means that vision must be set higher, that consciousness be cleared afresh, that mind be purified anew.

What did Jesus counsel us to say to the mountain? *"Be thou removed and be thou cast into the sea!"*

Faith pleads not that the mountain be brought low. Understanding declares not

that the mountain be set aside. Trust attempts not to climb the mountain nor would love walk around it.

Faith, love and understanding *command,* appropriate the power, authority and dominion of the Christ within, and the individual, rising to a higher consciousness, finds the mountain *gone.*

As water is for outward cleansing so fire of God is for inward purification. This fire penetrates where water could never reach, nor be of any value. Water harms not the outer, nor does fire harm the inner. The more heat applied to gold the greater the improvement. The consuming fire of God never harms,—but blesses us.

"Refining fire go through my heart,
Illuminate my soul;
Scatter Thy life in every part,
And, purify the whole."

When there is nothing in us to burn, nothing to be consumed, then the fire of God will touch us not, for all that is unlike God has been taken away.

"I have heard of Thee by the hearing of mine ear, but now mine eyes seeth Thee," said Job. What was it that changed Job from sickness to health? From woe to gladness and praise? From death to life? As the fire of Spirit consumed him, as the flaming Light struck his consciousness, he beheld,—what? His own greatness and might and power and importance? No. He beheld his barrenness. His nakedness. His sinfulness. "Wherefore I abhor myself, and repent in dust and ashes," he confessed.

This was the mystical death, the death of self. He saw that in and of himself he was not sufficient, and a new birth took place, a new Job came forth, clad with health, joy, delight and abundance. High vision, or vision to the Most High brings the high good into manifestation.

The Bible was not written for the cold, intellectual mind but for the spiritual eyes, for the hungry heart. "No man knoweth the things of God save the Spirit of God that is in him," for spiritual things must be *spiritually discerned*. We must have love, faith, devo-

tion, confidence, in order to appreciate the deep things of the Spirit.

If we want to be endowed with power from on High then we must look on High for it.

God tests but never tempts us. We must step out into the dark, unafraid. We must see the unseen things as though they were seen. We must launch out into the deep and let down our nets for the "fish," spiritual food, prepared for us.

Let us be courageous and *speak the Word* to the valley of dead bones and see them rise up a living army!

"Except a corn of wheat fall into the ground and *die,* it abideth alone; but if it die, it bringeth forth much fruit." Except we die to self, we cannot live to Christ. Look at Peter who, through his fall,—his death to self,—rose to a height in consciousness unknown to him before. When Peter died to Peter, then he found the Omnipotent Christ within himself and became so filled with this Spirit that he healed multitudes with a single sermon.

"Lovest thou Me?" asked the Christ of

Peter. "Lovest thou Me?" asks the Christ of *you* and of *me*.

With infinite tenderness did Jesus three times ask Peter this paramount question. Had not Peter three times denied Him, and must he not fully recompense for his sin? Does not every cloud that arises and appears to separate us from Christ, Truth, come because of our lack of love for Christ, our lack of devotion, our lack of high vision?

"Lovest thou Me *more than these?*" persists the inner Voice. More than wealth, more than fame, more than selfishness, more than any other affection? More than the loaves and the fishes? Many desire Christ for what Christ brings them, instead of desiring Christ because Christ is God.

Jesus could forgive Peter his momentary weakness and failure, could forgive his cowardice, if only He might be sure of his love. And, Peter with broken spirit and with intense devotion, cried, "Thou knowest that I love Thee dearly,—(more than all else)."

Is it not through our love and devotion to the Highest that we attain to the Highest?

And, is it not through our selfishness, our love of self, that we retard our progress? Are we finding the "sheep and the lambs" and are we bringing them to the Presence that there may be "one fold and one Shepherd"? The true Shepherd exacts not large sums from his sheep in order that they graze in His pasture.

High vision causes the highest to be the nearest, for the "high" is the perfect, that is ever within our reach, ever at hand, already prepared, and in reality already in manifestation. To claim this perfection of God and man, to lay hold of it with our faith and recognition, with our thinking and acting, is the activity of "Christ in you," and *is the modus operandi of spiritual healing.*

"He shall cry unto Me and I will make him higher than the kings of the earth," promises the High Presence. "The Gentiles shall come to thy light, and kings to the brightness of thy rising." (Is. 60; 3).

Let us reach up and up until our vision, like the dove, rests in peace upon the TRI-une God, —Root, Finisher, Comforter,—and, resting the vision here, we shall see Him as He is,"

and we "shall be like Him," for, it is a spiritual law, that which our vision beholds, our minds think and our bodies express.

Do you now accept, Reader, that Jesus is not only divine but that He is Deity? Do you accept that Jesus is not only a Wayshower but that He is *the* WAY? Do you accept that Jesus IS the Christ and that Jesus Christ IS God?

Listen to these confirming words of Jesus: "I am from above; ye are from beneath. I am the Vine; ye are the branches. . . . He that seeth Me seeth the Father. . . . All power in heaven and in earth is given unto Me. . . . I am Alpha and Omega."

"The Word was made flesh (Jesus Christ) and dwelt among us. . . . And the Word was God, which we have heard, which we have seen with our eyes, and our hands have handled, and which was manifested unto us," declared the great John.

"The second man (Jesus Christ) is the Lord from heaven! In Him dwelleth the fulness of the Godhead bodily!" wrote the great Paul.

What think *ye* of Jesus Christ? "What

shall I do with Jesus that is called the Christ?" Shall I crucify Him or glorify Him? Shall I recognize Him or reject Him? Shall I deny Him or deify Him? Shall I follow Him or discredit Him?

Let us speak boldly where we stand. Do we believe the Bible regarding the miraculous birth of Jesus? His mission, His free gift of love, His victory, His indwelling? Do we believe with Isaiah that "His name shall be called The Mighty God"?

Said Jesus, Himself: "If ye believe not that I AM HE, ye shall die in your sins." Said Peter: "In the latter days, there shall be false teachers among you, denying the Lord that bought them!" *What think* YE *of Christ?*

Who announces that we have had another on earth as great or greater than Jesus the Christ? Let him answer these questions: Has any one ever been on earth who spoke and demonstrated as did Jesus Christ?

Has any one in the flesh overcome death and proved immortality?

Let us suppose that there is or has been such an one, call his name John Doe, and hear him

say to the world: "He that hath me, John Doe, hath life, and he that hath not me, hath not life. No man cometh unto the Father but by me, John Doe. I am he that liveth and was dead and behold I am alive for evermore. I have led captivity captive. I hold the keys to death and hell. Ye are complete in me, John Doe. At the name of John Doe every knee shall bow."

We need not continue for all must admit that no one ever lived on earth who could proclaim and PROVE these things. Whosoever declares that any individual is as great or is greater than Jesus Christ, denies God and denies Jesus Christ, and, according to Bible-Truth, is a "thief and robber."

"All hail! Behold your King!" These words are said in praise and in recognition, in honor and in glory of *Jesus Christ.*

Hundreds of verses might be quoted to prove that according to Scripture, Jesus is the Christ, and Jesus Christ is God the Son; and, only by having "Christ in you" can heaven, harmony be attained.

This book is like a seed which the author

drops into your consciousness and whether it takes root and bears fruit or whether it withers and dies is for the reader alone to decide.

WHATEVER inspires with wisdom, Truth or Love,—be it song, sermon or Science,—blesses the human family with crumbs of comfort from Christ's table, feeding the hungry and giving living waters to the thirsty.

There is no power apart from God. Omnipotence has all-power and to acknowledge any other power is to dishonor God.

All that really exists is the divine Mind and its idea, and in this Mind the entire action of being is found harmonious and eternal.

Evil has no reality. It is neither person, place or thing, but is simply a belief, an illusion of material sense. If sin, sickness and death were understood as nothingness, they would disappear.

If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous.

Keep in mind the verity of being,—that man is the image and likeness of God, in whom all being is painless and permanent.

Christ presents the indestructible man whom Spirit creates, constitutes and governs.

—M. B. E.

CHAPTER III

WE read of the "pearl of great price." What is this pearl? Is it happiness, or joy, or love, or peace or understanding? Nay it is none of these. These are but *effects* of the "pearl."

What is the pearl, *itself?* The pearl of great price is CHRIST, for "Christ is ALL." (Col. 3; 11) "All things are delivered unto Me," said Jesus. "All things that the Father hath are mine." Thus, if we have Christ, the Spirit of God, we have the pearl of great price, —we have *all.*

To have "Christ in you" (Col. 1; 27) is to have power in you; peace in you; glory in you; authority, understanding, dominion, health, joy and all the happiness of earth and heaven in you. The Cause is greater than the effects of that Cause. The Conceiver is greater than the ideas conceived; and, greater is He that is in you than you, yourself, without Him. No one can have more than *"all,"* and if we have Christ, Reality, we have all.

The Absolute, the Highest, the Mightiest, the Author and Finisher, the free SELF is the pearl of greatest price.

"Ye are bought with a price." . . . "The good Shepherd giveth his life for His sheep." Therefore, we look up, arise, and take our inheritance,—the finished kingdom. We take our eyes off people, off things and off "isms" and we appropriate our inheritance as sheep of His pasture.

How does God, the I AM THAT I AM, behold us? As sinful, sick, sorrowful? No. God beholds us not after this fashion. God beholds us perfect, free, through the finished work of Jesus Christ. And, as God beholds us, so should we behold ourselves,—perfect, in Christ.

How shall man come to the Father? "No man cometh unto the Father but by Me, (Jesus Christ)."—Jno. 14; 6.

What is the Bread of Life? "I AM the Bread of Life. He that eateth of *this* Bread shall live forever."—Jno. 6; 35, 58.

What is eternal life? "THIS is life eternal that they might know THEE,—the only true

God, and JESUS CHRIST,—whom Thou hast sent."—Jno. 17; 3.

Who is born of God? "Whosoever believeth that Jesus is the Christ, is born of God." 1Jno. 5;1.

What experience must transpire in our lives before we can look and behold the finished Kingdom? "Except a man be *born again* he cannot see the Kingdom of God." Jno. 3; 3.

Who are the sons of God? "As many as are led by the Spirit of God, *they* are the sons of God." Rom. 8; 14.

Who is the chief cornerstone? "Jesus Christ, Himself, being the chief cornerstone," (Eph. 2; 20) whom none of the princes of this world knew (nor do they know now) for, had they known it, they would not have crucified *the Lord of Glory.*" 1Cor. 2; 8.

Are we masters? "One is your Master, even Christ." Mat. 23; 8.

Should we "labor," or should we "labor not"? To him that *worketh not,* his faith is counted for righteousness." Rom. 4; 5. "I sent you to reap that whereon you bestowed *no labor.*" Jno. 4; 38. "Lift up your eyes and

look on the fields; for they are white *already* to harvest." Jno. 4; 35.

What is it that heals? "The TRUTH shall make you free." Jno. 8; 32.

What is Truth? "Thy Word is Truth." Jno. 14; 17. "I AM the Truth!" Jno. 14:6. "The Spirit is Truth." 1Jno. 5; 7.

How are we to become receptive to Truth? "Except ye become converted, and become as little children, ye shall not enter the kingdom." Mat. 13; 3.

When shall we receive power? "Ye shall receive power after the Holy Ghost is come upon you." Acts. 1; 8.

What is the Holy Ghost? "The Comforter, which is the Holy Ghost, whom the Father will send in MY Name, He shall teach you all things." Jno. 14; 26.

What does the law say to man? "Whosoever shall offend in *one* point, he is guilty of ALL." Jas. 2; 10.

What is the true sign that one is speaking the Christ-Truth? "When the Spirit of Truth is come, he shall glorify ME." Jno. 16; 14.

How are we to do the healing works? "In

My Name shall they cast out devils." Mk. 16; 17. Why can we do this? "As joint-heirs with Christ." Rom. 8; 17.

What is the great need of the hour? *"To be filled with the Spirit."* Eph. 5; 18.

Why are we not filled with the Spirit? Because we are high-minded, self-righteous, boastful. Why are we not filled with the Spirit? Because we are cold, analytical, egotistical. Why are we not filled with the Spirit? Because we are sorrowful, unhappy, fearful. Why are we not filled with the Spirit? Because we are filled with self.

While every one is the temple of the living God, everyone is not conscious of being filled with the Spirit. Why not? Because he is not emptied. The vessel, or individual, must be *emptied* before he can be filled. When we are willing to die to the world and its approval and censure, when we are no longer influenced by the praise or the blame of man, when we have died the mystical death,—the death of the self,—then are we empty, are we ready for the indwelling Christ.

The purpose of Life is that we be holy, pure,

upright, full of power, dominion, love,—like Jesus Christ, with whom we are joint-heirs; but, it is only as we *"behold* Christ" that we become like Him. "When He shall *appear* (to us) we shall be *like Him,* for we shall see Him as He IS."

Is it worth it, the emptying of the self, the surrender of the personal will, that we may be filled with the Spirit? Can we,—shall we say:

"Here I bring within my trembling hand
This will of mine,—a thing that seemeth small,
And only Thou, dear Lord, canst understand
How when I yield Thee this, I yield my all.

Hidden therein Thy searching eye can see
Struggles of passion, visions of delight,—
All that I love, or am, or fain would be,
Deep loves, fond hopes, and longing infinite.

Take it, O Father, ere my courage fail,
And merge it so in Thine own will that e'en
If in some desperate hour my cry prevail
And Thou give back my gift, it may have been

So changed, so purified, so fair have grown,
So one with Thee,—so filled with peace, divine.
I may not know or feel it as my own,
But gaining back my will, may find it *Thine*."

Beloved, What think ye of God? What think ye of Christ? What think ye of the Holy Ghost? The dispensation of the Father is one dispensation. The dispensation of the Son is another dispensation. The dispensation of the Holy Ghost is the third dispensation and is the dispensation of *today*. "It shall come to pass in the last days, I will pour out my Spirit upon all flesh."

"The branch cannot bear fruit of itself, *except* it abide in the Vine. I Am the Vine. *Ye* are the branches. If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you."

We take firm hold of the Vine, that, into us, the branch, will pour that wonderful glory and power, that simple grandeur, that infinite love and devotion that was manifested in Jesus. "The Father loveth the Son and hath given all things unto *His* hand." Your hand or my

hand? No. HIS hand. We are complete in HIM. We are joint-heirs with Him. As the life of the Vine permeates the branch attached to it, so we (the branch) attached (joint-heirs) to the Vine, (the Son, Jesus Christ) have all things delivered unto *us*.

It is not the highest vision to declare that we are one with God. The branch is not one with the Trunk *except* through the Vine. We are not one with the Father *except* through the Son, the Mediator, the Way, the Corner-stone, the Finisher. Jesus said, "That they may be one in Us." He did not say, "That they may be one in *Thee*." He said, "Thou in Me and I in them." In order to know the Father, we must come by the way of the Son, Jesus Christ.

The Holy Ghost, divine Inspiration, the third of the Trinity, also glorifies the Son, for, "When He, the Spirit of Truth is come, He shall not speak of Himself; He shall glorify ME; for He shall receive of MINE and shall show it unto *you*."

We cannot buy that which is given unto us. We do not pay for a free gift; but, we gladly and lovingly take the gift, use it and appropri-

ate it. Know you not that the kingdom of heaven is a GIFT? "It is your Father's good pleasure to GIVE you the kingdom." This is a clear, positive statement made by Jesus. Since we receive a gift by taking it, we cannot earn heaven, harmony, by anything that we say or do as means by which we gain heaven, but all good is ours in proportion to our receptivity, our readiness for it.

"He that hath clean hands and a pure heart, he shall receive the blessing." Ps. 24; 4.

Said Jesus to the Samaritan woman: "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee *living* water!"

The Scriptures say, "Many shall run to and fro and knowledge shall be increased. . . . Woe unto them that are wise in their own eyes, and prudent in their own sight. . . . Not by might, nor by power, but by My Spirit." And, Jesus said, "Learn of Me."

"Whosoever will, let him come and TAKE the water of life, freely." Rev. 22; 17.

Why should we preach a *redeemed* world.

a *redeemed* people? "Thou has redeemed us to God." Rev. 5; 9. "He redeemed us from the curse of the law." Gal. 3; 13. "Christ having obtained eternal redemption for us." Heb. 9; 12.

Why should we preach a *healed* universe, a *healed* people? "For this purpose the Son of God was manifested that He might DESTROY the works of the devil." "He led captivity CAPTIVE." "*Himself* took our infirmities and bare our sicknesses."

Salvation FOR us is finished. We have but to look and behold that it is done. *Salvation* IN *us begins when we accept the finished salvation* FOR *us!* Salvation in us begins as *we* begin to appropriate and experience the finished work of Jesus Christ and His living presence within us. "There is therefore now no condemnation for those which are in Christ Jesus!" . . . 'Let us therefore stand fast in the liberty wherewith *Christ hath made us free!*"

"I have finished the work Thou gavest Me to do," said the Son to the Father. What work did the Father give the Son to do? "The Son of man is come to save that which was

lost." . . . "The Son of man came to give his life a ranson for ALL." . . . "God sent His Son into the world that the world through HIM might be saved." Thus saith the Scriptures.

From old, Jesus has been rejected and despised. (Is. 53; 3) "They thought to kill Him because He made Himself equal with God." Yet, today as then, "The common people hear him gladly," and "Blessed are the *poor* in spirit for theirs is the kingdom of heaven."

Why do we speak the names "God," "Spirit," "Divine Love," in metaphysics, and so seldom speak the Name above all other names? Why are we content with anything save the greatest, the highest, the mightiest? Why have we not used this greatest Name more frequently,—the name JESUS CHRIST? "God hath given Him a name that is *above every name.*" If we take this wonderful Name, it will sing Itself into our being, with healing in Its wings, until the whole earth catches the message and reverberates *"Glory in the Highest."*

Looking toward the One Presence in the

universe, the Jesus Christ Self, is the risen doctrine, is the gospel that must be preached to all nations before the end shall come. John saw that the one name to be written in our foreheads is the name *Jesus Christ,* for this is the one and only Presence to be heralded and manifested in the universe. "And His name shall be in their foreheads." Rev. 22; 4.

"In My Name preach the gospel," commanded this Presence. Then why shall we not be obedient? What commands of ours can equal the command of the Son of God? What words of ours can equal the words that He used? "Heaven and earth shall pass away, but My words shall not pass away." One understanding these great facts writes:

"We may never speak the name Jesus Christ. We may always speak the name Spirit or God or Love, and describe Spirit, God, as Omnipresence, Omnipotence, Omniscience, and do quite great things by such praise, but there will be some nameless flavor lacking in the health and strength that come forth thereby. As the actinic ray of the sun is the secret of the sweetness of the grape, so Jesus Christ who stands

up in the universe as the one man having demonstrated the fulness of the Godhead bodily, is the human touch to the divinity of man.

"The recognition, the acknowledgment of a pivotal character transcending all limitations, irresistibly acting as invigorating energy, causes right words silent or audible to formulate, sweeping their original meanings into the affairs of the world. The ever-present Jesus Christ is a resistless healing and strengthening center. No address to our neighbor's mental constitution by the brave, bold insistences of mental suggestions of freedom, peace, strength, can equal the curative activity of the Son of God acknowledged as upbearer, order-bringer, and healing peace."

"Where there is no (high) vision, the people perish." It makes a difference whether our vision is on Jesus Christ or on self. "I am determined to know no man among you save Jesus Christ," uttered Paul, confronted with men burdened with all manner of terrible diseases.

How many models of a perfect man are there? Just one. Has any one ever seen a

perfect man? *Yes.* Who was this perfect man? Jesus Christ! "For the life was manifested, and *we have seen it* . . . which we have looked upon, and our hands have handled, and was manifested unto us." 1Jno. 1; 1

Jesus Christ is both perfect God and perfect man, and as the Father was incarnated in Jesus Christ so must Jesus Christ be incarnated in us. "I am in My Father, and ye in Me, and I in you." Jno. 14; 20

"Lifting up their eyes, they saw no man, save Jesus only." As we lift up our eyes, our inner vision, we, too, behold no man save Jesus Christ only; we do not behold Smith or Jones, but we behold one perfect man, the Christ of God, free, flawless and victorious. "Wherefore henceforth know we no man after the flesh." 2Cor. 5:16

What have we gained if we have not gained the vision that looking up seeth the Jesus Christ Self ONLY?*—the Self with face shining as the sun and raiment white as the light, the Self that transcends all human conditions, the Self that rises from the dead and ascends unto heaven?*

"In a very little while Lebanon shall be a fruitful field" spake the prophet Isaiah. In a very little while, with high vision, we are able to rise victorious, to stand triumphant, to sing Halleluiah. A wonderful "treatment" is found in these words of a great teacher:

"I see you transcending all human conditions, unweighted by matter, unshadowed by fear, free, flawless and triumphant. I look now to the Son of God, the Angel of God's Presence, the cure and peace and strength of all mankind. I look to Everlasting Life shedding forth the radiance of the Everlasting Kingdom. All are gathered into life ever-renewing, into health ever restoring, into wisdom ever brightening and rejoicing,—gathered and upborne in beauty and love and might by Thee, O Free Spirit, Victorious Christ Jesus facing me, with face shining as the sun and raiment white as the light, transfiguring the whole earth with living triumph!"

"Two shall be in the field," said Jesus, "one shall be taken and the other left." These "two" are the personal self and the Jesus Christ Self. The real Selfhood of every man,

woman and child is the One Self or Jesus Christ. Though man appear to be sick, the Christ Self, impossible of sickness remains uncontaminated, whole and shining. Though man appear to be a failure, the Lord Self in him is Victory and Triumph. Though man appear to be sorrowful and depressed, the Christ Self in him has face shining as the sun and transcendent glory flooding his presence.

Choose ye this day whom ye shall serve, whether the mind of the self,—its right thoughts and right reasons, or the Jesus Christ Self with its all-knowing, changeless, ever-harmonious Being.

Look unto Me, calls for vision away from the human to the divine; away from the mental to the spiritual; away from earth to heaven; away from creating to Creator, Angel of His Presence, the Lord-Self.

I SPEAK in a language that has no reason, for reason is man's proof of what he does not understand.

You may reason if it helps you, but you will learn things outside your reasoning powers. Everything is already finished. You have nothing to do. I have already done it.

Do you not see that faith in Me is all that you need? Have faith that I have overcome the world, then you have overcome the world. Have faith in Me, then all that is Mine is yours.

Must a man carry his life as a weight? Life should carry him as a bird carries his wings. Up and up we go into the clear reaches that were before the beginning.

Can happiness be made with words or be given with a sword? Is there any good thing in a house that is divided against itself? You do not come to me with your heart wide open. Your brain is weaving a web of plans.

Unite with Me. Present yourself as a vessel to be filled. Watch. Purify your heart. Be alive with eternal Life.

—*Living Waters.*

CHAPTER IV

IN the first chapter of Genesis we find the Great Pattern,—the perfect idea in God, Consciousness, of the Perfect Man.

In the second chapter begins the process or manifestation, and man is made a "living soul." "The first man, Adam, was made a living soul; the last Adam was made a quickening Spirit." 1Cor. 15; 45. Hence, man is a "natural man" or a "living soul" until the quickening Spirit comes through Christ, Truth.

"There is a natural body and there is a spiritual body," declared Paul, familiar with both. Until one is "born again" or until one has "put on Christ," he is the "natural man." "As we have borne the image of the earthy (the first Adam) so shall we also bear the image of the heavenly (the last Adam, or JESUS CHRIST)."

Jesus came to establish the quickening in man, or to make the "living soul" a quickened Spirit; to cause man, made in the likeness and

character of God, *to know himself,* to recognize his power and might and dominion and glory because of Christ, Free Spirit, within him.

The natural man or the man unquickened, cannot resist evil, cannot walk over the waves of sin and sickness and sorrow and come forth victorious and triumphant in spiritual power. Only the spiritual man, the one born of Spirit, can do these works. As Jesus, Himself, was annointed by the Holy Spirit and through the Holy Spirit accomplished all His great work, so we need the baptism of the Spirit, the spiritual quickening and illumination, that we become the "Sons of God,"—"Sons by adoption," —the "redeemed" mentioned in *Revelation* as those who have the name *Jesus Christ* in their foreheads.

When man is governed by Spirit, the One, he then expresses his true character. While man is under the law of his own thinking, he expresses this thinking in his body. "As a man thinketh in his heart, so is he," applies to all who are in "school," needing the law as a schoolmaster. As Paul clearly states:

"The law was our schoolmaster to bring us unto Christ. After faith IS COME, we are no longer under a schoolmaster."

The kingdom of God needs no such law as the mental law of right and wrong thinking, for when we have attained the spiritual, we cannot think other than Spirit. Howbeit, until we have attained, we are under the "schoolmaster."

Speaking from the plane of Spirit, Reality, regardless of what we think, perfection IS and ever will remain. Our right or wrong thinking does not make us what we are *in reality*. Thought cannot change the Real or the Changeless, and the objectification of wrong thought is neither lasting nor natural. *Right thinking brings into our experience the good that* ALREADY *is*. Right thinking puts us in contact with the good and the true and the lovely. Right thought has a part to play and a very important part, but we must know where this part belongs.

The Conceiver precedes his thought. Thought is the result of a Cause or is the Cause in operation. The electric wire is not

the electricity. The electricity precedes the wire and can be utilized without a wire. Thus, God, the I AM, precedes thought and can be known without thought. Thought is not first, nor is thought the Creator, nor should we deify our thought. *Good is self-existent!*

It is a much higher art to SEE God, Reality, than it is to *think* God, Reality.

When this fuller idea of Jesus Christ was first presented to me, I did not comprehend it and tried to think it out. I could not conceive how Jesus who was "born in the flesh," Jesus who was "tired and hungry," Jesus who "suffered and died,"—could be God? I reasoned and thought and read and meditated, but the assurance did not come, the understanding was not felt.

One night, while alone, and while meditating on spiritual things, it all came. It was as though a book or a picture were placed before me and all that I did was *look and behold.* There, laid out before me, was all that I wanted to know about "Jesus" and "God," and even *more.* I did not think it in and out of myself. I was not conscious of *thinking* at all. I was

only conscious of looking and seeing. Full explanation to all the above questions regarding Jesus was shown me, and what is meant by Jesus as the only begotten Son, His vicarious atonement and His everpresence.

Far more wonderful and to be desired is that spiritual sense in us which "looks and beholds," than all the creative power of thought at our command. Far more glorious and uplifting is it to be taught of God ("I will instruct and teach thee") than to seek in the resources of our own mentality for the things of Spirit that are not to be found herein.

There is a process for the individual to undergo before he can attain to this spiritual blessedness. In that glorious sermon or ladder called "The Sermon on the Mount,"—the ladder leading to the mount of high vision,—it reads: "Blessed are the poor in spirit." That is, we cannot come to be taught of God feeling within ourselves that *we* are understanding, *we* are power, *we* are creators, but, we must be POOR in Spirit, unclothed of self. We must realize that we are the "branch" dependent upon the Root and the Vine; we must be re-

ceptive, gentle, humble, trustful as little children.

"Blessed are they who mourn." This does not, of course, mean they who bewail their troubles and sigh over their tasks. Look at the lessons of those in the New Testament who "mourn." How Jesus loved them, how He placed his arms about them, welcoming them and loving them into the Kingdom. To "mourn" means to be repentant, to feel the need of the Presence, to feel the need of forgiveness, to feel in need of the Promised Land.

We see Mary Magdalene, poor in spirit, mourning, coming to Jesus and falling at His feet, realizing her emptiness, her great need that this Presence speak to her,—her great surrender of self. We see Jesus, tenderly, lovingly stroking her hair that fell about him and wrapped around His feet, and saying to her, Mary, your sins are all forgiven, wiped away forever because of your great repentance, your great love and your desire for a holy life. Peace and joy be unto you.

And, Simon,—the self-righteous one, rich in his own spirit, satisfied with his own goodness,

—Simon could not conceive how Jesus could say this wonderful thing: "To whom little is forgiven, the same loveth little." Only the newborn understand this.

Then, in that deep parable of the Prodigal Son, we find another heavenly message. Many, however, like the son that stayed at home, are unable to comprehend it. Do you believe that he who stayed at home, he who was always good and righteous, should be more entitled to the great feast of refreshments, music and dancing than was the sinful son who went away, wasted all his father had given him, and, tired and wretched in mind and body, came home to be received with open arms by that same father?

Beloved, nothing but being tried in the fire, nothing but suffering and new birth can ever open your eyes that they behold this complex lesson of the prodigal son. Can you understand or experience that which your vision does not reach? No. Nor can you from out your own mentality grasp the deep significance of this lesson.

It is needful that we "mourn," that we be

troubled over our lack of spiritual recognition,—that we *hunger and thirst* so that we may be filled. We need to read again and to heed these wonderful words of a modern writer:

"Are we clearing the gardens of thought by uprooting the noxious weeds of passion, malice, envy and strife? Are we picking away the cold, hard pebbles of selfishness, uncovering the secrets of sin and burnishing anew the hidden gems of Love, that their pure perfection shall appear? Are we feeling the vernal freshness and sunshine of enlightened Faith?

"Have you renounced self? God is the Fountain of light and He illumines one's way when one is obedient. The disobedient make their moves before God makes His, or make them too late to follow Him. Be sure that God directs your way; then, hasten to follow under every circumstance. 'Who is so great a God as our God!' unchangeable, all-wise, all-just, all-merciful; the ever-loving, ever-living Life, Truth, Love, comforting such as mourn, opening the prison doors to the captive, marking the winged bird, pitying with more than a

Father's pity; healing the sick, cleansing the leper, raising the dead, saving sinners."

That which was fulfilled in the life of Jesus on earth can be fulfilled in the lives of us all. The lion is the symbol of courage; the dove is the symbol of peace; the eagle, with her soaring ability is the symbol of vision, and we, the likeness of God, include all these qualities and *more,* for we shall awake and find ourselves "like Him," Jesus Christ.

He that is in us hath already conquered all; He that is in us is greater than he that is in the world. Let us then feel our strength, our victory, our deliverance, and throw off all shackles, all fear, all doubt,—for what power can there be in the world that can overthrow the ALMIGHTY POWER that is in *us?*

If the Kingdom of heaven is in us, and it is, then the King HIMSELF is within us! We are the "temple"; we are the "chosen vessel." The King in us is free, flawless and triumphant.

Turn, then, from appearances of sickness, sin and sorrow, says this King-Self and keep your vision, your thoughts, your actions, fixed

on ME and MY perfection. See Me causing you to rise upright on your feet; see Me causing your eyes to behold the glories of the earth about you; see Me causing your ears to hear the melodies of the birds and the voices of men; see Me taking you upon the Mount and showing you the unseen things of the heavenly plane. Let Me be your eyes, your ears, your feet, your health, your strength, your joy, nay, *let Me be your all;* then will you drop your burdens at My feet and bear a song away.

Beloved, be not overwhelmed by past failures or seeming present obstacles. It takes the night to show us the stars. It took an experience of terrible agony, shame and disgrace to bring forth the pure gold Peter. It was not until the sun was darkened and the whole earth shook and trembled that Jesus rose from the dead and gave us the supreme message, BE OF GOOD CHEER! I HAVE OVERCOME THE WORLD!

How can we appreciate the wonders of the Bible if we leave out the Deity of Jesus Christ? In *Revelation* we behold the City of our King, the City four-square, wherein are all things *new,* wherein dwell the "redeemed"

whose garments have been washed and made white, whose faces shine as the sun, whose troubles can no longer be remembered or come into mind.

"The Lamb is the light thereof." And they sing the song of Moses,—I AM THAT I AM, and the song of the Lamb, Jesus Christ,—I AM THAT I AM. Truly this is the gospel that must be preached from shore to shore,—the gospel of Victory, of Triumph, of the King and the finished Kingdom.

In the book, *Our Sufficient Guide,* by the author, you will find the Word of God regarding Jesus Christ; HIS DEITY: HIS MISSION: HIS MINISTRY: HIS ATONEMENT and HIS VICTORY. It is an encyclopedia of the very things that every student ought to know. If we are not using the Bible as our text-book, basing our teachings upon the words of Jesus Christ, then, how can we say that we are using the Christ-Way?

Each student must ask himself: Do I want a system discovered by man, that will heal my mind and my body, my purse and my affairs,

or, Do I want to understand God, Jesus Christ and Reality?

From the mental plane we hear the voice telling us that we must "unfold harmony, perfection." We do not speak thus from the spiritual plane; herein we do not *unfold*. This word is a mental term and is set aside as we rise higher. Instead of the word *unfold*, which means to develop or to grow, we now use the word REVEAL or the word DISCLOSE or DISCOVER. We know that in God's sight, we are all that we ever shall be,—we are redeemed, we are holy and divine.

We therefore do not "grow into," unfold nor develop perfection, rather do we disclose what we are; do we reveal what we are; do we discover what we are. Do you see the point of difference? The rose-bud appears first and then it unfolds into a full bloom; this is not so with us, although it appears to be this way.

When one is ill, to his senses, and by "knowing the Truth," he again manifests health,—did he unfold this health? No. The Health was already there even while he was feeling

himself sick. If health were not already present, then how could it be seen and recognized again? Thus, on the high plane of Jesus Christ understanding, we begin and end with perfection, the perfect Christ-Self, forever in our midst. We know that this Self does not have to be developed, in fact it could not be, nor does it unfold to us.

The Christ-Self is forever all-knowing, is eternally and changelessly perfect, is continually victorious, is forever all that it ever will be.

All the thoughts in the universe cannot change the Changeless. Then, why believe that *thought* is almighty power?

"Take heed that the light that is in thee be not darkness." . . . "Cease from thine own wisdom. . . . "Avoid foolish contentions and striving about the law; they are unprofitable and vain." . . . "Why reason ye?" The law or thought is the sword that cuts two ways, and he who taketh the law shall perish with the law or sword that he taketh, for he is ignorant that "Christ hath redeemed us from

the law," and, "If ye be led of the Spirit ye are not under the law."

"The law (of the lesser planes) is not of faith." "By grace are ye saved through faith and not of yourselves." "He that is of God heareth us; he that is not of God heareth us not." If in the past we have not given sufficient attention to the Word of God, to the Risen and the Living Christ, to divine healing, let us give it now. Let us not grieve over the past insomuch that we delay in the present, for the *now* alone is here. Let us embrace it, come the Christ-Way, confess it with our lips, with our pens and with our lives.

The Christ light, which is the "Light of the world," can take us out of any darkness. Were we truly at-one with Christ, in our consciousness, we would never be led away by any erroneous teaching.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth; *so is every one that is born of the Spirit.*" It was Christ, Himself, who uttered these words

and to those on the mental plane of consciousness, it should be of great significance.

Can you reason out the wind? Can you reason where the wind goes, and why, and whence it comes? No. You cannot. *And no more can you reason out about God, for if the wind is above your reasoning ability, how much more is the Spirit of God!*

If you cannot reason out the wind, a so-called material thing, then why expect to reason out God, the Infinite Cause and Creator of all life? Jesus likened Spirit to the wind, because Spirit is *above* and *beyond* any solution that the mind can furnish. The still small Voice cannot be measured with the yardstick of the intellect, nor can it be heard by the hearing of the auditory nerve, for, to be born of the Spirit is to enter a new life, as unexplainable to the natural man as is the coming and going of the wind beyond his physical or mental powers of comprehension.

The new birth is a mystery to him not reborn, and the indwelling Christ is unthinkable to him submerged with the coming and going of the thoughts in his own mentality.

It takes *living* faith to believe in a *living* Christ! It takes Spirit to understand the things of Spirit. "My heart crieth out for the living God," exclaimed the prophet of old, and crieth many of today. The good shepherd is he who seeks the lost sheep to bring them back into the Father's fold. The faithful watchman is he who warns his people of danger that they may escape. "Other foundation can no man lay than *is laid,* which is Jesus Christ."

There is a Spirit in man. There is a supersense in man, and this is the spiritual sense that opens into the finished kingdom. This spiritual sense is the new birth taught throughout the Scriptures, and taught specially by Jesus.

The paramount question in the minds of those calling themselves "thinkers" seems to be "What am I?" with emphasis on the "I." Is it not of graver importance to consider, "What is Truth? What is Christ? What is the Tri-une God?"

Is it high vision that we desire a mind like that of Jesus Christ? Yes, it is high, but it is not the highest vision. To try to imitate Jesus

is a high vision, but the highest vision is, "Let this mind be IN YOU that which was also in Christ Jesus." His very mind, His very life, His very strength, His very consciousness, in short, HIMSELF. The branch does not endeavor to imitate the vine, but the branch is ever one with the vine, so, "To live is Christ," not "two lives"—His life and my life,—but ONE Life, and this life the I AM. "That they may be one in Us." This is high watch.

We do not put Christ out that WE *may be Christ. We awake to Christ within, that Christ may be* ALL.

Can we do the works that Christ did? Yes, and "Greater works than these shall ye do." As we ascend in consciousness, recognizing the living Christ within, we are ushered into higher manifestations. Jesus called sickness the work of Satan, and we certainly know that Christ (Light) and Satan (darkness) cannot dwell together in consciousness nor in manifestation. We can speak the Word that heals: "The Word of God is quick and powerful, and sharper than any two-edged sword."

Why live on the husks that swine eat when we may dine on heavenly manna?

Listen to the strong, plain words of the Master: "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." We must recognize Jesus Christ as the "Word made flesh" and we must *feed upon* this living Word; we must recognize Jesus Christ as the Saviour of the world and "Crown Him Lord of all." It is not enough to view Jesus as an Example or Wayshower and admire and adore Him, but, in order that we have spiritual life in us, we must feed upon this True Vine, this "Bread from heaven" and drink the great inspiration that such feeding brings.

Many would not acknowledge, in His day, Jesus as God; many will not acknowledge this fact today. He incensed the people because He made Himself equal with God, and people are incensed today over the same idea. Yet, "He that loveth *Me* shall be loved of My Father," and "Whosoever shall confess that Jesus is the Son of God (God the Son), God dwelleth in him, and he in God." 1Jno. 4; 15

Now, "The law was given by Moses, but grace and truth came by Jesus Christ." The law belongs to the first and second planes of consciousness,—the physical law, the mental law. "The law is made for the ungodly, the unholy and the disobedient." 1Tim. 1; 9. The mental plane is the "judgment plane,"—judging good and bad thought, right and wrong ideas, looking for causes of erring beliefs, and, let us remember that "As many as are under the works of the law (judgment) are under the curse (of that law)."

The new birth is not the waking of the Christ in us, for He neither slumbers nor sleeps. THE NEW BIRTH IS *our* WAKING TO THE CHRIST IN US!

"When He ascended on high, He led captivity *captive.*" Then, why not think from this viewpoint? "He overcame the world and the devil." Then, why not accept this victory? "Hereby perceive we the love of God that *He laid down His life for us.* This clearly states the Deity of Jesus.

You ask, How could God lay down His life? Indeed, this question is beyond reason to re-

ply. How could Jesus be God and have "no place to lay His head"? How could Jesus lay down His life if He is Life, Itself? How could Jesus be "crucified" and at the same time be God? What great questions to be asked and to be answered to our joy and peace. These questions came to the author and the answers were seen and felt and understood and will be given in the forthcoming book, previously mentioned, and called *In His Name.*

The Christ Within takes up the explanation of Jesus as the Godhead, or gives explanation of the Deity of Jesus Christ, while the next volume will consider Jesus as man, for Jesus Christ is both perfect God and perfect man, or, "the Son of God" and "the Son of man."

God was manifest in the flesh; justified in the Spirit; seen of angels; preached unto the Gentiles; believed on in the world; received up into glory." 1Tim. 3; 16.

BEFORE the soul can see, the Harmony within must be attained, and the fleshly eyes be rendered blind to an illusion.

When you have ceased to hear the many, you may discern the *One*.

Shun praise. Praise leads to self-delusion. Self-gratulation is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

False learning is rejected by the wise. The Doctrine of the Heart is for the elect.

To each temperament there is one road which seems the most desirable. The way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder.

Give light and comfort to the toiling pilgrim, and seek out him who knows less than thou, and who sits starving for the bread of Wisdom.

—*Golden Precepts.*

CHAPTER V

HOW do we apply the Christ Message to the healing of sickness, lack, fear and trouble?

In faith, we assert our freedom, our deliverance, our inheritance, in His Name. We know the Truth of Christ in us, and this Truth is our Deliverer. The Spirit of God, the indwelling Christ, cannot be sick; cannot be afraid; cannot be hurt; cannot be troubled,—and this is the Truth that we know.

We appropriate the all-good here and now. "Hath He not spoken and shall He not make good?" We are perfect now in God's sight, in Christ, Reality, and this is why we claim our inheritance "in His Name," keeping our eyes fixed on unseen verities until they become seen and felt.

We do well to let ourselves be keyed to celestial glories, to self-existent heights, and to let the fadeless wholeness in us shine forth in all its radiance and glory. A new knowing is fast

falling over the earth. A new language is being heard and spoken. New books, glorifying God the Father, God the Son, and God the Holy Ghost, will sweep like wild-fire from east to west and from pole to pole, encircling the whole earth.

These are the "latter days" wherein Christ is becoming universally recognized as the Lord of this planet, and as the Life within every soul.

Ever and always God is the Father, the supreme I AM, Predicateless One, indescribable as Root, but seen, known and understood as *Jesus Christ;* heard and felt as the Holy Ghost or Comforter.

Unless we are accepting Jesus Christ as God, the One, we are not seeing Him as He IS. As we accept the work that Jesus did for us, we are no longer a "living soul" but have within us the "quickening Spirit"; thus, instead of being "mortals" or children of men, we are "now the Sons of God."

Jesus said of His disciples,—"They are not of this world," meaning that no longer were they children of this world, but, through re-

birth, or birth into Spirit, they had become the children of the Highest,—children of the Perfect Land.

Many will ask: But, how can I understand these things? How can I hear the Voice and receive the revelation? THE SPIRIT OF TRUTH IN YOU WILL REVEAL TRUTH TO YOU IF YOU WILL MEDITATE UPON JESUS AS GOD, THE I AM.

If, while meditating upon these deep things of Life, the answers seem not to come to you immediately, do not mentally grapple with them, but calmly and quietly lay them aside with the certainty and faith that soon they will become clear to you, and in a few days, or perhaps hours, the explanation will appear to you, laid out in all its simplicity and clearness, causing you to feel that you had always known it. This is "revelation" or being "God-taught."

Only the Infinite Invisible knows what man is. The Original Self of each is the Angel of His Presence, is the King-Self. Let us practice looking to this "perfect Model," and surely

we shall see the manifestation in our bodies and in all our affairs.

From *Genesis* to *Revelation* we find Jesus glorified. As early as the third chapter of Genesis, we read: "And the seed of the woman shall bruise the serpent's head." In Genesis, the beginning, we find perfect man, paradise, peace, joy and happiness. In Revelation, the end, we find the City of Our God, the Perfect Land, and great multitudes singing "Alleluia, for the Lord God Omnipotent reigneth."

If one has not advanced beyond the physical plane of living, naturally he interprets the Bible from his viewpoint, and he sees Jesus as a good man and observes that he healed a man of blindness by placing some dirt upon his eyes; that Timothy said, "Use a little wine for thy stomach's sake"; that Isaiah told Hezekiah to "Take a lump of figs and lay it for a plaster over the boil."

The man who has advanced out of the physical plane into a higher or mental outlook, observes that Jesus was not only a good man but that he also had a wonderful mind, and understood the laws of Nature so well that he

could walk on the water; that he, through the power of his mind, could direct his thought to the sick mind of another so that his sickly thoughts would give place to healthy thoughts; yea, so great was his understanding of mind, say some teachers, that on the cross he knew how to withdraw his own mind from his body, making his body appear lifeless to onlookers, though he, himself, was conscious of all that was taking place.

There are those who look still higher than these ideas, however, and who see Jesus not only as a good man, not only as one with great understanding of mind and right thought, but who see Jesus as *"The Word made flesh,"* and who understand Him to be even as He said,—the Way, the Truth, the Life, the Resurrection, the Alpha and Omega.

As the intellect is stilled and the heart crieth out for the living God, so does this living God make Himself known to the individual heart. Those interpreting the Bible from their human viewpoint, see Jesus, good and wonderful. Those interpreting Jesus from a higher view, see Jesus as an Example, Teacher,

Wayshower. One steeped in the pleasures of sin, finds no peace or delight in the atmosphere of heavenly joys, so one steeped in the pleasure of intellectual wrestlings with the mental law of mental cause and effect, and the metaphysical training of the power of thought, cannot appreciate or encompass the higher joys of laborless activity.

Right here let the reader be fully familiar with the difference between mental healing and spiritual or divine healing. Mental healing uses the power in the individual mentality with which to heal, saying that the individual mentality is God. Mental healing is a process of *thought,* wherein the healer sends *from his own mind* thoughts of health, strength, power, peace to the mind of another who has called upon him for help, or, in the case of self-healing, wherein the individual would help himself.

These thoughts of the healer have birth or origin in his individual mentality, and, as the river can rise no higher than its source, so one's idea of what is right and true "treatment" can rise no higher than his own viewpoint.

Spiritual or divine healing is not based on the healer nor the patient nor the mentality of either nor is it based on any mental cause or mental effect of that cause. Spiritual healing is based on CHRIST and REALITY. It lifts the vision from the mind, from the thoughts, from the self, to the great I AM, and it bases all its declarations on Truth, on Reality, and the finished perfection of God and man.

Spiritual healing is not based on any method or any system of any individual on earth, but it is founded on Jesus Christ, Himself, and His teaching. Any books, based on the Bible, that point away from the self to Christ, Truth, are based on the Rock against which the gates of hell cannot prevail.

It is the personal "I" that speaking, says, "I am sick. I am weak. I am troubled." Not so speaketh the True Self, the Son of the Highest, who ever crieth, "I am Truth. I am Life. I am Resurrection. I have overcome the world. I have led captivity captive."

"Be not deceived," admonishes this Free Spirit; "Judge not according to appearances"; "Salute no man (believe no lie) on the way."

Look unto Me,—the Unspoilable, the Unkillable, the Victor, the King. "No man taketh My life from Me."

It is finished! Therefore is not all-good, everything needful, at hand, waiting our recognition? Are not the green pastures forever at our side? Is not the Tree of Life and the River of living Water ever at our command? "Go thy way. Thy son liveth," said the Christ. Did He see the son, sick? "Let down thy nets and draw up the fishes." Did He see any lack? "Lazarus, Come Forth!" Did He see Lazarus, dead? "Lo, I am with thee alway." Did He see any place or space where He could not be?

With a kiss did Judas betray his Lord. Are you speaking reverently and gladly of Christ while you say and think that Jesus was but an individual such as you and I working out His own salvation? Think of it,—Jesus the Word made flesh, the King of all heaven and earth, working out *His* salvation! He "who made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; He humbled Himself, and be-

came obedient unto death, even the death of the cross. God hath highly exalted Him, and given Him a name which is above every name, that at the name of JESUS every knee should bow." Phil. 2; 9

Can you conceive how "He who came down from heaven" could be working out His own salvation? Can you comprehend how He who mastered wind, wave, sin, sickness, death, could be a "mere man such as we"? Think well of that kiss with which Judas betrayed his Lord.

With weightless body did Jesus step upon the waves and pass through the closed doors. With untutored mind did He speak the word that brought sight to the blind and hearing to the deaf. With vibrant sternness did He whip with cutting words the self-righteous and the hypocrites who would obstruct His message. With tenderest love and sublimest grace did he welcome the penitent, the sick, the suffering, —those who felt their need of Him.

Jesus! The Name standing for miracles, for life more abundant, for immortality, for deliverance, for heavenly wholeness, for super-

nal greatness. *Jesus!* More than a Teacher. More than a Wayshower. More than a Brother. More than an Example. More than a human concept. More than a mere man. "All hail the power of Jesus' Name!" His name is the Word of God. *His name is I AM* THAT *I AM.*

Are you recognizing Christ and misunderstanding Jesus? Are you trying to gain heaven, reality, understanding of life, by some means, and by some avenue other than by the one Door,—Jesus Christ? A spiritual man of today writes: "He who separates Jesus Christ into halves, will be himself divided."

"All that we are is made from our thoughts," speaks a voice from the thought plane. How rejoicing that this is not true in the God plane! It is true only to those who look at appearances. Were man, in reality, only that which his thoughts make him, how very little some men would be!

But, spiritually, man is greater than even his greatest thought could conceive; so great is that power of glory and majesty within him that even with his most reasonable thought he

never could conceive of such greatness. To himself, man may seem to be even as he thinks. The True Self ever knows and understands.

A great, unseen, imperishable world is within and above this world of time and space. Only high watch gives us glimpses of this world of infinite dimensions,—a world in which the fields are forever white to harvest, a world wherein the desert blossoms as the rose, a world wherein green pastures are ever before us, and our cup of joy runneth over. Who is looking toward this world of delight and describing its manifest glories? Who is viewing this heaven at hand? Who is rejoicing in the heavenly music heard in the quiet of meditation and high watch? Who is seeing the light that is brighter than the sun? Who is hearing words of indescribable comfort, joy and peace? *Who is feeling the baptism of the Spirit?*

If we would be God-taught, then we must *look to the Great Mind.* Said the new-born Peter: "Whom have I in heaven but Thee and there is none on earth that I desire besides Thee." Looking to the Miracle-Worker brings the miracles to us. Looking to the

sickness of your friend may bring that sickness to you. Look to the Self, Uncontaminated, Unharmed. Spiritual science is not the science of right thought. Spiritual science is the science of *right vision*, the vision that sees the Finisher and the finished Kingdom, the vision that *manifests* in right thinking and right acting. "That thou seest, that thou beest." . . . "The land that thou seest, to thee will I give it," is His promise.

"To be charged to overflow with irresistible miracle-working while yet manifest in the flesh; to be the radiance of buoyant joy while walking among the sons of men, to shed perfume of healing and strengthening and illuminating while yet speaking with us and smiling upon us,—this is the final Christian ministry; this is the bloom of full obedience to the Sacred Edict, *Look unto Me*. There is no disease where the healing Name is called. There is no inadequacy or failure while the spirit of God is in the nostrils, inbreathed as the only breath. This is living Truth." Thus speaks the pen of a great writer.

What can the mind bring forth without a

vision? Nothing. No matter how frail you may seem, no matter how boisterous appear the waves beneath your feet, no matter how sure you feel that you are sinking, AWAKE, and take hold of the hand of Omnipotence and Abundant Life. Lay hold with resistless vision upon the High Deliverer and His Kingdom at hand,—your inheritance.

The avenue called right thought is a good and right avenue and has brought great good into many lives, and is a step that many find advantageous in rising from the physical to the spiritual. However, let the student be aware that his *vision* is of greater importance even than his right thought, for *it is vision that determines thinking!*

You do not think first. You vision first and then your thought follows your vision.

Also let the student take care that he fall not into the error of calling himself GOD, for the personal self is never God. Take right thought and use it as is intended, the way of an avenue, a means, a modus operandi. Let the student also be watchful that he use not his intellect to such an extent that he become cold

and unloving, self-righteous and unsympathetic.

The mental healer says: *Change your mind!* This is good and right, but there is a still greater change that you must make in order to understand and appreciate the Spirit world, the heavenly things. The spiritual healer says: *Ye must be born again!* and, *with* the process of new-birth, the birth in you of the King-Self, will come the attending right thoughts and right conditions.

On the first plane the body may be fed with drugs. On the next plane the mind may be fed with thoughts. But, on the supernal or heavenly plane the individual feeds upon CHRIST, the Rock, the fulness of God. "I AM the Lord that healeth thee," is the Voice that he hears. "Is anything too hard for Me? Who forgiveth all thine iniquities, who healeth all thy diseases."

Let the Real Christ, Impersonal, be known and acknowledged as Jesus Christ, the Self in every breast. "Submit thyself to God and be at peace," is the high command. By looking to the Supernal Presence within and about, above

and below, as *All,* brings down the miracle, and makes earth and heaven one. "Thy Kingdom come *on earth* as it IS in heaven."

The Bible is more than a piece of history. More than words written by men according to their own understanding. More than some pages of literature. More than some problems in mental mathematics. The Bible is called the revelation of God to man; a contract between God and man. God hath fulfilled His part; it remaineth for man to fulfill his.

As man needs a mathematical mind to comprehend figures; as man needs a telescope to gain acquaintance with the stars; so, man needs a *spiritual sense* in order to comprehend spiritual things. One does not approach mathematics through his understanding of music, neither should he attempt to approach the unseen plane, the realm of Spirit, through any avenue other than the spiritual faculty of Soul.

All books, except the Bible, in time decrease in sales, but ever the Bible increases in circulation, marching on and on, in spite of all opposition. The theme of the Bible is this: *Ye*

must be born again! This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent!"

It is as we are re-born that we find the Bible easy of understanding. To such an one it needs no key, for the Interpreter of the Bible is the living Christ. The compass of the Bible is constantly pointing due north, to the Pivotal Character, the Self above all other selves, the Self-triumphant. There is a key to the Scriptures. The Key to the Scriptures is *Jesus Christ.*

Jesus Christ is no longer walking on earth as a man, but as Spirit, He is with us alway. This is the Cosmic Christ, everywhere present. "Ye are complete in Him." We are complete in Him, though He, the Spirit of Truth, does not "come in" until we look and behold Him, until we "open the door," until we become aware of His reality and presence. "Christ liveth in me," declared the knowing Paul.

Any one who can recognize the difference between music and noise should be able also to recognize the difference between *"Look unto Me,* (the indwelling Christ) *and be ye healed,"*

—the spiritual Message from the High plane, and, *"I am God and all power is in my own right thought,"*—the Message from the mental plane.

Any one who can appreciate the difference between heavenly things and earthly things should also be aware of the line of demarcation between, *Be clothed with Me; be filled with Me until you have lost yourself in Myself, until you, going on from glory to glory, awake in My likeness,"* and the message, *God is all there is and as I am some one then I must be God.*

We do not waken to find *ourself* God, but we do waken to find God *ALL.*

There is a very old story told of two birds, one glorious and majestic, resting serene and content in the top of the tree,—the other restless, noisy and discontented, springing from branch to branch below. The vision of the lower bird was constantly kept to that of the glorious creature above him,—he envied him, he mocked him, he was angry at him, he loved and worshipped him alternately and ever and anon, though he knew it not, closer and closer

he drew to the perfect model above him. He watched his complacency, his majestic unconcern and abandon; he listened to his music of enchantment and brilliancy, and, *he longed to be that bird!*

Little by little, with attention fastened to the bird *above,* he found himself rising higher and higher and more wonderful and marvelous seemed the glorious creature to him,—he might yet get acquainted with him,—though how different was his colorings, his ability, his song, his thoughts, in fact, *himself* from this heavenly being in the top of the tree! But what was his surprise, soon to find that the bird in the branches below had *gone, vanished,* and there he sat, alone, in the top of the tree, the very glorious creature of his ideal.

Meditation will reveal to you the deep significance of the lesson of the birds,—the Real and the unreal; the Spiritual and the mortal. The unreal is not the Real, the false is not the True, but *the Real and the True is ALL.*

To empty oneself means to unclothe oneself of all self. We cannot pour more into an already filled bottle. There is a great gulf fixed

between talking *about* Christ, and "preaching Jesus Christ." Had Peter preached *about* Jesus, he never would have touched 3,000 people with one sermon, and some of these very ones had crucified the Master.

Think of the great difference between talking about food and eating food! Does a thirsty man want to be told about water, how clear and cool and sparkling it looks? Does a hungry man find satisfaction in listening to an oration about the various tastes and properties of delightful foods? "If any man thirst, let him come unto Me and DRINK," announced Jesus. "I AM the living Bread! I AM the water of Life!"

Let us watch to see if we are talking *about* this living Bread or if we are actually *giving* this Bread and this Water to the hungry and thirsty hearts. If we talk about Jesus, saying that He was a man of that period, good and wonderful, of course, but that He is not here now, having gone to a higher plane about two thousand years ago,—is this *feeding* the hungry with the *living Christ?*

To talk about Christ arouses a desire such

as the longing for food to the hungry; but, to feed upon the Living Bread, to feel the Presence, to hear the Voice, to recognize the touch, is not this far greater?

To preach about Christ is not as wonderful an experience as to *feel* Christ. To talk about God is not as satisfying and illuminating as to talk *to* God!

JESUS CHRIST is not to be relegated to the cross or to the hereafter. He is within the soul of every human being and there is where He is to be worshipped and adored.

Jesus Christ, according to Peter, is that hidden man in the heart, that mystical being, the same yesterday, today and forever.

Jesus Christ must be understood and lifted up out of the realm of moral beliefs with its many heated arguments and take His place in the great plan of man's salvation and redemption. He is not our elder Brother, nor is He a good man that lived some nineteen hundred years ago. He is the great I AM THAT I AM, the God in the soul of every man, woman and child.

The New Age where His presence and Power will be practiced by every soul, is about to be ushered in. The true knowledge of Jesus Christ is beginning to flood this earth as the waters flood the sea, all due to the fact that the Lord of this planet is pouring out His Spirit upon all humanity.

The truth of Jesus Christ is the one thing that will unite man to God, for "No man cometh unto the Father but my Me."

—E. C. H.

CHAPTER VI

THERE is That which is above think-*ing*. There is That which is above be-*ing*. It is the Christ Consciousness.

"Let this mind be in you that was also in Christ Jesus." When the mind of Jesus Christ is in us, then we can think, speak, act, as He did. Then, we shall no longer look for cause of trouble, but will know, "He that watcheth for iniquity shall be cut off," and we may ask, "Which of you convinceth Me of sin?"

"The righteousness of the righteous shall not deliver him." Ez. 33; 12 . Put up the sword, the sword that cuts two ways, the sword that would reap down evil. "I have overcome the world! I have destroyed the works of the devil," proclaimed our King. What is the true sword of God? *The Word of God.* "Take the helmet of salvation, and the sword of the Spirit, which is *the Word of God.*" What greater sword could there be

than the Word that was God manifested in the flesh? And is not this sword now being manifested to us, continually, as the *indwelling* Christ?

The gift of God to us is HIMSELF. His joy for our sorrow; His victory for our defeat; His atonement for our separation; His fulness for our emptiness.

It takes high vision, it takes consecration, love and devotion to Truth, that the cobwebs of fear, doubt and ignorance be blown away. "I can both lay down my life and take it up again," announced Jesus. Why could Jesus do this, that no one else ever did? Because He WAS Life. Because He was God manifest in the flesh.

"The ways of the stars may alter, the calculations of mathematics may readjust, but recognition of the Almighty Redeemer shall not fail to save, to heal, to redeem and to deliver," declared an inspired writer.

There is a force mightier than the strongest wind; fleeter than the fleetest arrow, stronger than the strongest thought, and this Force is

"Christ in you." "Act as though I were, and ye shall know I AM."

We do not fight man. We do not fight for Truth. "I will contend with him that contendeth with thee," (Is. 49; 25) is the promise of Spirit to the hearkener. We should have the vision of Paul when he said, "I am determined to know no man among you save Jesus Christ," the Free Spirit, the Victorious Christ. Our divinity as the "sons of God" and as "joint-heirs with Christ" is now apparent to us, and from this state of consciousness, we say: "All power is given unto me. The will of God is that perfection be manifested in me. Let this will of God be done. Let there be health. Let there be harmony. Let there be light!" This is our at-one-ment,—the consciousness of the Christ in us.

"Still, still with Thee when purple morning breaketh;
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I AM with thee."

Why put faith or trust in man? "All my trust on Thee is stayed." Why look to man

for peace? "My peace will I give unto you, not as the world giveth." Why look to man to fill your pocketbook? "Those that love Me, inherit substance." Why look to your own mentality for wisdom and understanding? "I will instruct and teach thee." Why look outside of God and the finished Kingdom for deliverance? "Thou preparest a table before me in the presence of mine enemies. My cup runneth over."

Is not this High Watch? Is not this the teaching of Jesus Christ? "Behold, God exalted by His power. Who teachest like Him?" . . . "Remember to magnify His works that they may be seen afar off."

"And, I will put a new song into your mouth." This new song is the *mystery of mastery*, the "mystery of the Kingdom," the song of Moses and the song of the Lamb: "Alleluiah, for the Lord, God, Omnipotent reigneth." "That Thy way may be known upon earth, and Thy saving health among all nations."

Thus, the Christ-Science is the science that teaches us the indwelling Christ, that teaches

us the finished Kingdom. "Not by might nor by power but by My Spirit," saith the High God. This is the risen doctrine of the risen Christ. This is the secret of the kingdom of God.

There can be no Kingdom without a King, and the one and only King is Jesus Christ, the Victorious I AM; this King is in us and is the indwelling Christ.

It was after the resurrection of Jesus, after He had *proved* His words, after He had seen that his disciples recognized His Deity that, "then He opened their understanding that they might understand *the Scripture,*" and, beginning with Moses, *Genesis,* He showed them that He was the Messiah, Emmanuel; He showed them His pre-incarnate existence as the "Angel of God," and promised, "If ye ask anything in My Name, I will do it." His name alone stands for victory, majestral splendor, heavenly inspiration, mighty deliverance, divine activity, miracle-working glory.

There is That in every man which cannot be sick; which cannot be weak; which cannot be poor; which cannot die. This "That" is the

I AM, or Christ in every man, woman and child. This "Christ in you" is what we should recognize, praise, glorify and deify. Because of this Christ in us, we should refuse to accept sickness, trouble, disaster, knowing that it belongeth not to Christ and His kingdom, and so it belongeth not to us. "For this cause (not recognizing the indwelling Christ *above* trouble) many are sick among you and many die." 1Cor. 11; 30.

Let us preach deliverance to the captives of "matter and mind." "Eye hath not seen (physical plane hath not revealed) neither have entered into the heart of man (nor is it possible for the mind to comprehend) the things that GOD HATH PREPARED for them that love Him. To stop here, as many do, is to stop in a wrong place, to miss something very important and to keep back a wonderful declaration and promise. "But God HATH REVEALED THEM TO US by His Spirit." Thus, that which the eyes cannot behold, nor the ears hearken to, nor the mind encompass, IS MADE KNOWN to us NOW by the Spirit.

The book of Revelation is the book of High

Doctrine. "I looked and I beheld" is its key. It is the book of Victorious Jesus Christ, and His finished Kingdom. It is the book which no man can unseal save the man who has his vision fixed on the Pivotal Character of heaven and earth. For, "Who is worthy to open the book and loose the seals thereof? And no man in heaven nor in earth neither under the earth was able to open the book, neither to look thereon."

No man, in and of self, or through the avenue of his own reason or intellect can open or disclose the mysteries of *Revelation,* but, let us weep not, for there is one who has opened the Book. "Behold, the Lion of the tribe of Juda, hath prevailed to open the Book. And they sung a new song, saying, Thou art worthy to take the Book, and to open the seals thereof; for Thou wast slain and hath redeemed us to God by Thy blood out of every kindred, and tongue, and people and nation. Blessing and honour and glory and power be unto the Lamb forever and ever." Rev. 5; 13.

Thus, he who is conscious of, and has made at-one-ment with, the Lion of the tribe of Juda,

and the Lamb of God,—the Christ within,—can open the Scriptures and can understand them.

"What shall I do with Jesus that is called the Christ?" "But whom say *ye* that I am?" "I AM the Truth! I AM the First and the Last! I AM Alpha and Omega! I AM the Lion of the Tribe of Juda! I AM the Bright and Morning Star!"

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that saith unto Zion, Thy God reigneth!"—Is. 52; 7.

"Other foundation can no man lay than that is laid, which is Jesus Christ." I, Jesus, have sent mine angel to testify unto thee these things in the churches. I AM the Bright and Morning Star. I AM Alpha and Omega. Behold, I stand at the door and knock. If any man hear My voice and open the door, I will come in to him."

This is the gospel of Jesus Christ which much be preached to all nations, for *"All nations shall call Him blessed."* Ps. 72; 17.

The highest vision we may have, the high

est watch we can know is *"Look unto Me and be ye healed all the ends of the earth for I AM God and besides Me there is none else."* And this: *"Look upon the fields, for they are already white to harvest."* Here we have the vision placed to Reality, the Finisher, and to the finished Kingdom,—the King and the Kingdom, perfect God and perfect manifestation.

That toward which we place our visional sense determines the manifested state, therefore, accepting Christ, the Free, and becoming a "new creature," born into Spirit, we declare perfection here and now; we turn away from sickness and trouble and fix our gaze on our inheritance,—the finished, glorious, prepared Kingdom, present regardless of any contrary appearances. That which is finished *is finished!* That which is done, *is done!* That which is, *eternally is!*

It is well that we have the same vision of perfection that Jesus had, the same vision of wholeness and harmony, ever present, that said, "The works that I do ye shall do also in My Name." That said, *"Rise and walk!*

Come forth! See! Hear! Speak!" Is not the Christ the same yesterday, today and forever? Then, is not this Christ *still* speaking these words to you and to me?

Let us no longer suffer in mind or in body for past mistakes, but let us take the "charmed rod," the "magical Name," the I AM, and speak our deliverance, our freedom, our liberty, our fulness of joy.

There is one verse that occurs five times in the Bible, and the last time it makes its appearance through Habakkuk, the prophet of Hope: "For the earth shall be filled with the knowledge of the Lord as the waters cover the sea." The understanding of the Tri-une God shall fill every heart. "All shall know Me from the least to the greatest."

"Man has become weary of his thoughts, and seeks for higher power to free him from his mental prison," writes one. "What but your own wrong thinking gives sickness and disaster and sorrow and death their power?" writes another. Higher doctrine declares, Without inward vision the thought would be toneless, lifeless. "My peace give I unto you,

not as the world giveth," asserted Jesus. "If thou wouldst believe, thou shouldest see the glory of God."

"Master, Where dwellest Thou?" asked His disciples. "Come and see," He answered. This is the Message of the Golden Age, the Present Dispensation. *"Come and see."* . . . *"Come and dine."*

"I will. Be thou clean," declares the King-Self. Let us declare this *will of God,* until, like the shedding of the light, the will of God is manifested on earth as the waters cover the sea. "Come, ye blessed of My Father," calls the Voice of Free Spirit. "Look on us," commanded Peter and John to the lame man at the temple gate, for their vision was fixed to Jesus Christ whose promise was warm within them.

What will of the mind can resist the will of God? What pain of the mind or body can resist one's clear and transparent vision of Eternal Truth? Of Reality? Of the finished Kingdom?

Looking down Mary saw the grave and the gardener. Looking *up,* Mary saw the victorious Jesus,—*Master!*

"I if I be lifted up shall draw all men unto Me." As we lift the Christ, the I AM, *He* is the Magnet. "Come and dine," is His invitation. The praises and love and glory that we feel for Jesus who hung on the cross three hours should not be preached in sermons that have their vision on the suffering Jesus, or the martyred Jesus, nor the human Jesus, but our praise and glory should be shouts to the *Risen King,*—He who overcame death, He who led captivity captive, He who transcended all previous wonders and miracles and came forth from the grave, *victorious!* Our Christ is a Risen, Living, Ever-present Christ!

The science of recognition of the Presence of Christ in every man is the science of the Highest. This is why we can say, "I Will. I Can. I Do." He is our Teacher. It is only a selfish and limited vision that seeks to have or to find "loyal students," for those who stand as teachers of Truth should have their vision fixed on Truth and not on student, and those who are students of Truth should have their vision fixed on Truth rather than on the teacher.

A student or a teacher loyal to CHRIST is loyal to all men; but a student whose aim is to be loyal to his teacher, so called, is thereby disloyal to God; and, the very instant a teacher desires obedience or loyalty from his students, or those he chooses to call "students," he displays by his edict that he is dominated by no higher consciousness than the law consciousness, and that he is yielding to subtle personality. Let us watch that we avoid this pitfall.

A teacher, standing with his vision high, will not discourage his students from reading literature other than that which he, himself, has written, or edited, or which he believes to be *authorized;* nor will he discourage any who have taken instruction from him in looking elsewhere for higher food. The teacher of high vision encourages all to read any books that they believe will aid them in their journey heavenward, always admonishing that self be set aside that the inner Voice may be heard.

No one in this universe can speak a higher Truth than did Jesus Christ. His name is the one and only name that needs to be heralded, broadcast, and worshipped. There will be

no one who can speak greater than He spoke, for He is the *Last.* Some may think that He was the "second Adam," and so there may still be greater characters on this earth. This is not true. Jesus is never called the "second Adam," but is called the "Last Adam." He is the Beginning,—"Without Him was not anything made that was made," and, He is the Ending,—"I AM the Beginning and *Ending.*" Rev. 1; 8.

How long shall it take us to decide whether Christ or self shall rule our lives? How many lessons must be learned? How many deep waters must be encountered? How many tests must be met?

This little poem so beautifully expresses the glory of the surrendered mind,—the new birth, wherein, "Christ is all" to the individual:

"I owned a little boat a while ago,
And sailed a morning sea without a fear,
And whither any breeze might fairly blow,
I steered my little craft afar or near.
Mine was the boat; and mine the air;
And mine the sea; nor mine a care.

My boat became my place of mighty toil,
I sailed at sunset to the fishing ground.
At morn the boat was freighted with the fishing spoil
That my all-conquering work and skill had found.
Mine was the boat; and mine the net;
And mine the skill and power to get.

One day there passed the silent shore
While I my net was casting in the sea.
A Man, who spake as never man before.
I followed Him,—a new life began in me.
Mine was the boat, but His the Voice;
And His the call, yet mine the choice.

Oh, 'twas a fearful night out on the lake,
And all my skill availed not at the helm,
Till Him asleep I wakened crying, 'Take,
Take Thou command; lest waters overwhelm.'
His was the boat; and His the sea;
And His the peace o'er all and me.

Once from the boat He taught the curious throng,
Then bade me let down the net into the sea.
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.
HIS was the boat, and HIS the skill,
And HIS the catch, and HIS my will."

The closest friend may deceive us, the nearest relative may forget us, the warmest companionship may break or be severed, and, there may come a time in our lives when we seem alone, but, can we ever be alone? No. The heavenly union of "Ye in Me and I in you" can never be broken or altered. This is one union that is above time and circumstance, above earth, above death. Christ is always within us, as the vine in the branch, and, "My sheep shall never perish neither shall any man pluck them from My hand."

Is not Christ the eternal remedy, the solace for all grief or sighs of any nature?

"And o'er earth's troubled, angry sea,
I see Christ walk,
And come to me, and tenderly,
Divinely talk."

THE mind reproduces that upon which it looks. The goal cannot be discovered by reason. The intellect is a tool of the soul; by intellect alone no man has ever yet discovered the meaning of life.

God, the creator and controller of the entire universe, is the gracious Host, waiting to attend His guest-children at their call! God's love is the surrender of His mind, His power, His substance, to His children. All that He is, all that He has, is spread before us, waiting our intelligent recognition and acceptance of the gifts.

The balanced and effective life is the daily flight that we take into God, and coming down from this mount of transfiguration utilizing the knowledge, wisdom and love thus gained in the solution of the problems of the human family.

It is useless to try to understand God through intellectual processes. Revelation alone enables us to understand. Cosmic glimpses are borne in upon us in moments of quiet relaxation when we cease from the strain of human strife and permit them to come. No man is free as long as he can drown in water, burn in fire or be buried in earth. His mastery must come through knowing the spirituality of the universe and the immortal security of spiritual Man.

The Omniscient holds man within Himself, knowing the eternal Real of him, which is all there is to know.

—A. C. G.

CHAPTER VII

THINK you that we will always have hospitals and prisons which prepare and make ready for sinners, law-breakers, accidents and death? Think you that we will always have schools and colleges to educate the mind? Think you that we shall always have to walk with feet on the sidewalk, passing around trees and so-called solid objects?

Indeed, there will come a time when the promise "I will instruct and teach you" will be fulfilled in every breast. Is not Christ *all-knowing?* Is not Christ,—God? Does the Christ in us need to go to school and to college to learn from books that which *men* have written? Nay, for did not this Christ know more than all His teachers? Did He not only tell His teacher all the letters of the alphabet but also explain what each letter meant? Did He not tell the astronomer who came to instruct Him, the names of every star in the heavens, and the facts attending every star? Did He

not sit in the temple with the doctors and expound to them the Scriptures? And, with bewildered faces and wrapt attention did not these learned men listen to the majestic and heavenly words that fell like beautiful music from His lips?

Now, if Christ could teach these learned doctors in the temple, is He not the same in you and me? "Jesus Christ the same yesterday, today and forever."

And, what of the hospitals that, like magnets, call accidents and calamities,—are they hearing the words, "And He shall give His angels charge over thee lest thou dash thy foot against a stone. . . . I will be with him in trouble"?

Let us look for that hour to strike when, "All shall know Me from the least to the greatest," and when, "All shall be taught of God." Let us look for that hour when we shall not depend upon locomotive nor airplane to take us from coast to coast, but we shall travel as did Jesus when He stood in their midst and said, "Peace be unto you."

Let us make ready for this New Age, this

Golden Age that is surely at hand, waiting our recognition.

It is certainly true that if we want to imbibe the Spirit of the Bible, then, the Spirit in us must read and reveal to us. The same truth applies to the reading of other books. Books written from the mental plane appeal to your reason, and, as you read, you will find yourself exclaiming, "Why, of course! How plain and reasonable!" and, most likely you will accept with your reason, what appeals to you as true in the book. Were you aware, as you should be, that reason always appeals to reason, as like attracts like, you would not be carried away so easily, but would apply a higher test to that which you read.

Later, there may come an uneasiness, unrest, questioning and doubt into your mind, and soon, if you are earnest and honest, a new path will open, a new book of higher order will fall into your hands, and a Voice will whisper, "This is the path." With new zeal and quickened heart you are led by Spirit into a higher life.

If one's mind is entirely satisfied with the

things of the material plane, he will not give keen attention to things of higher order that may at times call him. If one's mind is entirely satisfied with thoughts of the mental plane, books of high, spiritual nature will be termed "nonsense," no sense, to him, because he is using only his *mental sense* for discernment, whereas, "Spiritual things must be *spiritually* discerned." Spiritual things cannot be understood through the *mental* sense alone.

One betrays his state of consciousness when he makes known the books of his choice.

"The preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God," heralded our great Paul.

What is the preaching of the "cross"? The preaching of the cross is the crossing out of consciousness all sin, sickness and sorrow. The preaching of the cross is the preaching of victory, triumph, glory, omnipotence. The preaching of the cross is the preaching of the finished Kingdom. The preaching of the cross shouts, *It is done! Arise! Behold our King!*

Is not this a glorious message to preach, a golden message, thrilling with heavenly satisfaction, joyous delight and laborless activity of Soul?

Cross out your troubles with the sword of the Spirit. Inbreathe the breath of divine inspiration. Do you not know that a breath or wind or influence—greater far than the air—fills all space? Are you breathing common air or are you breathing the breath of the Almighty Presence, the heavenly atmosphere, the baptism of the Spirit?

Surely the above world, the world of timeless time and spaceless space is here and now waiting our claim upon it and our appropriation. "In a very little while Lebanon will be turned into a fruitful field," visioned the prophet Isaiah. The Christ of this Kingdom is our "Shield and Defender," our "Rock of Ages" with "Everlasting arms."

How wonderful to feel the "arms." Think you that Spirit, Christ, the I AM, hath no arms? Is not the verse, "Underneath are the everlasting arms" true from the lowest plane

of consciousness even to the highest plane of comprehension? It is.

One time after working on a case for about twenty-four hours, with no rest or sleep and with no food or relaxation, I reached that point of consciousness, that realization that "All is well," disease giving place to ever-restoring health and harmony. With wonderful peace and assurance that passeth understanding, I sought the couch, but immediately my head touched the pillow, I was plunged into darkness, the feeling of faintness overcoming me, and the tempter whispering, "You have neither eaten nor slept, and this is reaction."

Down, down, came the sensation over me, yet so supreme was that feeling of assurance that is fearless, that I cared not where I went. What if I should go into blackness, was not God already there? With great and daring courage, I gathered my senses together and said, *"Go! Underneath are the everlasting arms."*

Immediately, two hands of wonderful strength and lightness were placed under my shoulders, and I felt myself supported, resting

in these arms, and being lifted up and up until I was in a sitting position; then, gently, slowly, like a breath of wind moving, the hands withdrew. I was wide awake now, sitting upright, thrilled, joyous, beyond words. I was conscious of super strength, not the ordinary strength but something quite different which human language cannot adequately tell. I bounded from the couch, forgetting all about the body, all about sleep.

Filled with the consciousness of those "everlasting arms" in which I had rested for a few brief moments, I was a new being, thrilling with new life, new strength, new power, and I was rested and refreshed beyond words to describe. This was a foretaste of heaven, a foretaste of feasting upon heavenly food.

When the above plane comes down, or we rise to that plane, in consciousness, (for of course there is no "place" in reality) something of unusual experience and glory always happens, blessing all the planes beneath. As a ray of light penetrating through a crevice in the prison-wall illumines both the room and the occupant, so when the light of heaven, the

glow of the supernal plane bursts into our consciousness,—a miracle occurs.

The preaching of the cross prefigures the true church. What is the true church? The true church is the *Church of Christ.* The Church composed of those who have CHRIST as their Head. Those led by Spirit. Those filled with *one* vision. Those hearing *one* Voice. Those recognizing *one* Presence. Those knowing *one* Person. Those seeing *one* Kingdom. Those joined to *one* center,—*Jesus Christ.*

This Church depends upon no minister nor is membership subject to creeds or rules or laws made by man. No one is admitted to this Church except by Christ. "I AM the Door," He states, and the gates of hell cannot prevail against this Church of Christ and its membership. Having the "single eye,"—one-pointed vision,—establishes perfect unity of all members. All other churches have strifes, tumults, dissensions, but this heavenly Church is *above* all principalities and powers of earth, standing supreme and triumphant,—*the eternal Church of Christ.*

We are the mystical body of Christ. "This is a great mystery; I speak concerning Christ and the Church. For we are members of His body, of His flesh, of His bones. . . . By one Spirit we are all baptised into one body. . . . Ye are the body of Christ," proclaimed the Saint, Paul.

Remember, looking High to the real and eternal and describing it, blesses all lesser planes. Looking to the high Church of Christ will bless you, and the earth church which you attend, while looking to the earth church and keeping your vision on its rules and laws will keep you earth-bound.

Children of the resurrection constitute the mystical body of Christ. Members of this Church may come from north and south, may be white or black, may be Jew or Gentile, but all speak the same language, the language of Spirit, and all are one family. Beloved, do *you* belong to this Church?

This Church is made up of disciples of Jesus Christ. As not one bone of the body of Jesus could be broken neither can one member of His Church, His mystical body, be plucked

from His hand. The sheep of His pasture are safe and secure.

Who on earth today is sufficient to answer the greatest of all questions: WHAT IS GOD? Can one reply to this question except from the state of his own consciousness or experience? Does not the Indian with his club think of God as a man-of-war, great and terrible? Does not the man whose vision is on the material plane think of God as a great man in the sky somehow managing the affairs of this earth? Does not the man of the mental plane, involved in mathematical conceptions, think of God as Principle and Mind and Right Thought? And, the loving, heaven-touched consciousness calls God the "Sustaining Infinite" or "Divine Love," or the "I AM."

Can we talk about or describe God as we would a star or a house or a problem in mathematics? Is there any language full and complete enough to describe God Almighty, and is there anyone on earth sufficiently quickened and "converted" to adequately explain and describe the I AM? We hear the great prophets saying:

"No man can find out the work that God maketh from the beginning to the end! Touching the Almighty, we cannot find Him out. His greatness is unsearchable, His ways past finding out!"

Jesus called God, "Father," and Moses was told to call God, " I AM THAT I AM." Is not God, the Father, the I AM,—the great Undefinable, the Indescribable, the Invisible Presence, the Everpresent Power, the Root, the Foundation, the Beginningless One? "No man hath seen God (the Invisible Father) at any time."

Yet, God made Himself seen and heard and felt and understood as Jesus Christ! *"He was in the world, and the world was made by Him and the world knew Him not."* (Jno. 1; 10) His great love, goodness and rich grace infuriated the minds filled with the poison of self. Who was ever so humble as this King of all heaven and earth? This Knig was born in a stable; rode into the streets of Jerusalem "sitting on an ass's colt"; washed the feet of His disciples; and, He was crucified between two of the basest of criminals.

"Ye believe in God (the Father), believe also in Me (the Son)",—God manifested in the flesh,—implored Jesus, as recorded in the Bible. To hear these words spoken from within is even greater than to read them in a book, for He who gave the book is greater than the book, itself.

"When Christ, who is our life, shall appear (to us in consciousness), then shall ye also appear with Him in glory (then shall His glory be your glory). What is the new birth but the breaking down in consciousness of all seeming barriers that separate our vision from the everpresent Christ? "Whosoever believeth that *Jesus is the Christ* is born of God." Believest *thou* this?

"He that humbleth himself shall be exalted." There is no worthiness in the self, or what some writers call "mortal man." The Christ-Self alone is pure and holy and worthy of all glory. Let us strive to have perfect faith, conviction, in this One Self of all the earth. "If I may but touch His clothes, I shall be whole," affirmed the woman, with live faith. This was not "blind faith," but was a state of

spiritual conviction in the Reality of Christ.

"All power is given to me in heaven and in earth," claimed He on the mount of Ascension, and, had He not demonstrated it? As joint-heirs with Him, cannot we lay hold of the same conviction?

God is a TRIUNE God, and man is a TRIUNE likeness. Sometimes the Bible speaks of the body as though that were man; sometimes the Bible speaks of the mentality as though that were man; while again it speaks of the soul as though that were man. If we know that man is *triune,* we will not be confused. Some writers of today insist that only the body is man, that the mentality is God and not man. But higher vision shows that man is a triune being,—body, mind or spirit, soul. Paul, recognizing this fact, declared:

"I pray God your whole spirit, soul and body be preserved blameless." He also tells us that he was "caught up to Paradise," and "saw visions" and heard" unspeakable words."

Touching up the "old man" here and there by right thoughts will not make God out of him, nor will it even make a "new man" out

of him. Surely, as man learns to think rightly, this is the way of lifting himself to higher illumination, and will cause him to drop some of the burdens which he is carrying up the steep hill, yet, on the other hand, he will still feel a need of something greater than *himself* before he reaches the top, and before he arrives unburdened. Washing the hands of Ishmael will not make him an Isaac!

In order that you discover for yourself your present point of progress, and the quality thereof, *look at your fountain-head!* What is your fountain-head? Is it your own mentality? Or, is your fountain-head that which is *above* your mentality and greater than any thinking process?

Water will rise no higher than its source. Thus, we will save time and discussion if we will at once discover *where is our source?* Where is our highest point of vision? Are we born from above? According to our birth so will be our life and experiences coming therefrom. If we are born "of the body," we will live in and of and from the body; if we are born "of the mind," we will be attracted

to the things of mind; and, if we are born "of the Spirit," then spiritual things, heavenly joys will take our attention. Being "born again" not of water but of Spirit brings its own life with it. Ishmael, born of the bond-woman, did not experience the heavenly joys of Isaac, born of the promise.

Ishmael, with his keen and daring mind, wanted to rule a nation, while Isaac kept his vision above nations to the promised land. "Cast out the bond-woman with her son, for the son of the bond-woman shall not be heir with the son of the free-woman."—Gal. 4; 30. Thus, those who claim that in and of and from themselves they are all-sufficient, will sometime discover their peril and cry, *"Help, Lord, or I perish."*

None can enter heaven, heavenly harmony, the finished Kingdom, who claim it by the will of their minds, or by the power of their thoughts, for we are not justified by the works of the law but we are justified through Christ, the eternal I AM, and His finished Kingdom as a "gift" to us.

There is a growing tendency today among

some "schools of thought" to push God out of His own world, and, to enthrone man (called mind) as God, Lord of all. We may hear the cool, sweeping statement, "I am God," uttered by an individual, yet we fail to find him manifesting it. If one could actually know that he, *himself,* were God, he would not remain long enough on this plane to tell the rest of us about it.

Jesus claimed that He was God, and sickness did not exist where He stood. He had but to reach out His hand and touch the seeker and the fever and the disease vanished like a cloud. He had but to speak a word and eyes snapped open and ears burst through. Death, too, had to step aside for Life. When Jesus met the funeral procession in one of the small towns, did He stop and ask that He might preach the funeral service? Far from it. He broke up the procession, for, how could anyone believe in death, while He, Life was present?

Stepping up to the bier, He commanded that it be set down. Some were indignant, for who ever heard of such strangeness, yet, some were

acquainted with this Miracle-worker and were curious to see what would happen. The mother, looking into the tender eyes and face of transcendent glory, immediately had faith and confidence that something of importance to her would take place.

"Weep not," He said, as one with assurance, and turning to the still form, Life spake: *"Young man, I say unto thee arise!"* And, behold, the arms lifted, the feet moved and *death vanished!* No wonder the people were amazed, frightened and awe-struck. No wonder the cry, "No man ever spake as He." Well might they so declare. Yet, He that WAS Life, could surely *give life!*

Cannot the Jesus Christ who said, "Peace, be still" to the raging wind and storm say, "Peace, be still" to the tumult, the fear, the doubt that is *today?* Can you not, with your vision fixed in love and faith upon the living Christ within you, feel the thrill of courage, the strength of power, the calm of peace,—the victory *already* won, the verdict *already* given, the darkness *already* gone?

Where is the Jesus Christ who walked on

the water, who said, "Come forth" to Lazarus, and who said, "Arise" to the young man? Where is the Jesus who led "captivity captive," who went into the shadow called death and came forth with the keys of death and hell? Where is the Jesus Christ "who ever liveth to make intercession for us" and who is with us "alway, even unto the end of the world"? *Where is this Jesus Christ* TODAY?

The Jesus Christ who did these things, who said these things, is the One in you and in me! And, this is the living Christ, the indwelling Christ, the *Risen Christ!*

TO look at food and say that it is good will not satisfy a starving man; he must put forth his hand and eat. So, to hear the Master's words is not enough, man must do what He says, attend to every word.

Any rich man can feed the body, but only those who know can feed the soul. If you know, it is your duty to help others to now.

The man who does not know, thinks that he is great; the wise man knows that only God is great and that all good work is done by God, alone. You, the real You, are a spark of God's own fire, and, God who is Almighty is in you, and because of this there is nothing that you cannot do. Say to yourself: 'I am a man, yet also God in man. I can do this thing and I will.'

He who is on the path exists not for himself but for others. He is as a pen in the hand of God through which His thought flows.

Waiting the word of the Master,
Watching the hidden light;
Listening to catch His orders,
In the very midst of the fight;
Seeing His slightest signal
Across the heads of the throng;
Hearing His faintest whisper
Above earth's loudest song.

—*At the Feet of the Master.*

CHAPTER VIII

PETER, listening to the Angel in his prison, rose up and walked, despite his hands and feet chain-bound.

Let us ask ourselves frequently: Am I listening to the Angel? Have I both eyes fixed on this Presence? Am I deaf and blind to that which would take my attention from Reality? Am I following the Voice? Am I letting go *my* thoughts that I may receive higher thoughts from *above?* Since God is the Giver of all good,—the Giver of health, joy, peace, harmony, the Giver of sun, rain, stars, flowers, then, why not God the Giver of *right thought?*

Why try to create rather than *receive?* Why try to invent rather than *discover?* Why try to unfold rather than *reveal?*

"Let him that thinketh he standeth take heed lest he fall." No man of earth can climb beyond temptation. We find Judas, the treasurer, disciple of Jesus, selling his Lord for a

few pieces of silver. We find the chief of the apostles, Peter, great and courageous, brought down to lies, trembling with fear and cowardice.

Looking *up* keeps one humble, and this is good, for, as soon as one begins to consider his own greatness and goodness and power and glory, he begins his own downfall.

Moses' face shone as the sun, and those who looked upon it wondered and marveled, but Moses knew not that his face was radiant with heavenly glory. A lighthouse does not have to place a sign or advertisement upon itself. People will know without this display. A disciple of Christ needs no other mark save the SPIRIT OF GOD WITHIN HIM; this Light will shine of its own accord, and others will see and glorify the *Light*.

He who speaks the loudest does not proclaim the greatest truths. Not all who sing their own praises have the greatest godliness. The deepest rivers are the most silent. The greatest souls move with least display. I will quote right here the apropos story translated

from the French and called, *The Holy Shadow.*

"Long, long ago, there lived a saint so good that the astonished angels came to see how a man could be so godly. He went about his daily work, diffusing virtue without even being aware of it. He 'gave' and he 'forgave,' yet these words never fell from his lips.

"Said the Angel to him: 'Would you like the touch of your hands to heal the sick?' 'No,' answered the saint, 'I should rather God do that.'

" 'Should you like to become a model of patience, attracting men by the luster of your virtues and thus glorifying God?' 'No,' replied the saint; 'If men were attracted to me they would become estranged from God.'

" 'What do you desire, then?' asked the Angel. 'What can I wish for?' smiled the saint, 'except that God give me His grace; with that I should have everything.'

"But the Angel insisted, 'You must ask for a miracle or one will be forced upon you.' 'Very well,' replied the saint, 'that I may do a great deal of good without ever knowing it.'

"The Angel was greatly perplexed, but finally resolved upon a plan. Every time the saint's shadow should fall behind him, or at either side, so that he could not see it, it should have the power to heal disease, soothe pain and comfort sorrow. And so it came to pass. When the saint walked along, with the shadow behind him, withered plants grew into freshness; dried-up brooks gushed forth with clear water; pale children danced with joy and gladness, and sick people leaped with health. Yet, as the flower is unaware of its perfume, so the saint was unaware of his miracles, and soon even his name was forgotten, and he was called *'The Holy Shadow.'*"

How well it would be for us, Beloved, if we, too, might have our vision on the Light so that, like the saint, we would seek nothing for ourself except that we might glorify God.

Boastfulness, conceit, self-importance,—what do they bring but strife, sorrow and death, as the worm which withered Jonah's sheltering gourd? We see boastful Peter, assuring Jesus that though all the rest of His disciples should leave him, that he, Peter,

would even face death for Him. And, what was the outcome?

Peter, so boastful, so watchful and alert, in his own opinion, *falls asleep,* and is rebuked by the Master. Then, Peter, so courageous, and filled with self-importance, uses his sword to cut off ears. Later, he "follows afar off." He who has his eye on self, little by little lengthens his distance from the One Light of all the world, and, if this state of mind is continued, soon, "he follows afar off."

These were the steps leading to another state of consciousness. When Peter found himself separated from his Lord, the Self-existent Light, he became enraged; he lied, he cursed, he became violently angry and denied with an oath that he ever knew Jesus, his once beloved Lord and dearest Friend. All this downfall originated in Peter's self-importance and conceit.

Had Peter put aside his own thoughts and listened to Another Voice, he would have heard, "Peter, have you forgotten Me so soon? Don't you remember when you were walking on the water and would have drowned in the

deep had not I taken your hand and led you safely? Don't you remember when your mother was sick with fever and you were frightened that she would die, that I came and spoke to her and she was immediately healed? And, Peter, don't you remember your catch of fish,—how you let down the net, and behold, it came up filled to overflowing? You were with Me on the mount of transfiguration, and you were with Me at the last supper, and you loved and caressed Me. *Peter, don't you remember?"*

Peter did finally hear the Voice and then how he wept in agony of shame and remorse! Oh, how glad he was to see his Beloved Lord again, to hold His hand, to feel His touch, to listen to His voice! Never again would he fall from self righteousness and conceit. Hereafter, we find his eyes ever riveted to *Jesus Christ* whom he preached in the most glowing and inspirational language.

"He that hath the Son, hath life; he that hath not the Son, hath not life."

Repent! Repent ye! is always the clarion cry preceding the birth in consciousness of the

Jesus Christ Self, the Star Child, the Miracle-Worker, the Magical Self. *Lazarus, Lazarus, Come forth!* is ever the command of the Master Self. And, lo, with vision steadfastly fixed on the Real, the unreal vanishes from consciousness.

Let us realize that which is *above* right ideas long enough to come into His presence and hear His ideas. Let us stop talking *about* God and His creation long enough to *talk to* God and *see* the finished Kingdom. How can one expect to be in touch with the world of infinite Reality if he is satisfied and asleep in the world of finite existence?

When once we taste the glories of supernal things, how thirstily we drink from the living Fountain whence the healing water flows.

Was there not a God-man who laid aside the grave clothing, who unsealed the tomb, who caused watching soldiers either to sleep or escape in panic, who stood in matchless radiance, speaking with challenging tenderness, *"Mary!"* And doth not this Voice ever speak to you, to me, calling, wooing us into His Presence? We cannot hear the Voice, however

much it calleth, if we are intent upon things and thoughts that do not harmonize with this Presence.

"It is high time that we awake out of sleep," announced the visioning Paul. Non-recognition of Jesus Christ in our midst is a state of "sleep." To acknowledge the Finisher and His finished work is facing the Eternal. To speak to the Jesus Christ free Self is to call forth health, strength, glory. How many are entangled in the web matter and mind? Raising the vision to the white fields, to the perfect, prepared body, to the abundant and present supply, despite all appearances, speaking boldly and courageously as the King-Self knows how to do, brings immediate blessing and causes the miracle,—the demonstration, to appear.

How many are afraid of the food that they eat, or are afraid of food and do not eat? Can the King-Self be afraid? Do you realize what the eating of food stands for? I recall clearly one time when my little daughter seemed ill because of a certain food which she had eaten for the first time. After a sleepless night and still no sign of the lessening of

nausea, although I had declared the Truth and denied the error to the very highest of my understanding of "Truth and error," presently, I laid her on a couch, and, sitting beside her, lifted my vision.

The question came to me, "What does the eating of food symbolize?" Thoughts began at once to pour into my mind. I had been so very busy thinking my own thoughts that I had left no room for the Voice to speak to me. Why, the eating of food from the table symbolizes God, the Beginner, Self-existent!

What makes God *self-existent?* His own thoughts, His own ideas, which, springing from Himself makes the state of *isness,* or self-existence. Were God not continually feeding upon HIMSELF, the universe would collapse. This self-continuance is shadowed forth on the mental plane as the individual mentality thinking thoughts, and is shadowed forth on the material plane as the participation of food into the body. Immediately this idea was presented to me, a great light flooded my consciousness. How then could food bring harm? It could not, for as long as God is *self-*

existent, just so long *in reality* is this harmony reflected in the assimilation of thoughts and in the assimilation of food.

"I'm hungry, Mother," said a strong and decided voice, the child sitting up with sparkling eyes. "I want something to eat." Why, I'd forgotten all about her! While I treated her declaring my own right thoughts to her, the demonstration was remote, but as soon as I lost all consciousness of the patient in listening to heavenly realities, this consciousness reflected *on all planes,*—the right thoughts came, the desire for food came, and also the ability to retain the food came.

At another time when called to a patient who was suffering with extreme stomach disorder, and, at the very moment I entered the room was propped in bed preparatory to reject the drink she had previously swallowed, the words of Jesus came instantly to me and I declared them strongly, aloud: *"Ye shall drink any deadly thing and it shall not harm you,"* "and," I asserted, "if you can drink any *deadly* thing, you most certainly can drink *anything* and it cannot harm you; for Jesus said, 'Heav-

en and earth will pass away but my words *never.*' "

As I spoke these words, I was filled with a great conviction of their reality, that no food in this universe can set aside the words and the eternal promise of Jesus Christ. "Let God be true and every man a liar," I added. Looking at the patient, there she lay *fast asleep!*

In about five minutes by the clock, she had changed from a state of acute sickness to a state of sleep. "If ye shall declare anything *in My Name, it shall come to pass.*" Why haven't we laid hold of this sacred promise on the eternal pages? Seeker for health, begin at once and lay hold of the promises of Jesus Christ. "Said I not unto thee that *if thou wouldst believe,* thou shouldst see the glory of God?"

"In His Name," we lay hold of His promises. His Name stands for the *nothingness* of disease and the *allness* of the perfect man. The "nothingness" and "allness" should be well understood, or one may find himself fighting a condition, which is the same as fighting the picture in the mirror. Along this line of

thought we find some wonderful, helpful and enlightening words in the text-book of a well-known writer:

"When the omnipotence of God is preached and His absoluteness is set forth, Christian sermons will heal the sick. . . . Anybody who is able to perceive the incongruity between God's idea and poor humanity ought to be able to discern the distinction between God's man, made in His image, and the sinning race of Adam. . . . I regret that criticism confounds *man* with Adam. (When man is spoken of as made in God's image, it is not sinful and sickly mortal man who is referred to, but the ideal man, reflecting God's likeness.)

"The nothingness of nothing is plain; but we need to understand that error *is* nothing, and that its nothingness is not saved, but must be demonstrated in order to prove the somethingness—yea, the allness—of Truth. [Disbelief in error destroys error and leads to the discernment of Truth.]

"So called mortal man is not the reality of man. Christ, as the spiritual or true idea of God, comes now as of old, preaching the gos-

pel, healing the sick, casting out evils. It is Christ, Truth, who destroys these evils, and so proves their nothingness. Reality is spiritual, harmonious, immutable, immortal, divine, eternal. Sin, sickness and mortality must be contradictions of reality. . . . The spiritual reality is the scientific fact in all things. Man, being immortal, has a perfect indestructible life."

Thus, we stand on the promises of Christ, that He, the Spirit of Truth, is forever with us, healing, delivering, awakening, triumphing.

"Standing on the promises that cannot fail,
When the howling storm of doubt and fear assail;
By the living Word of God, I shall prevail,
Standing on the promises of God."

We (the self) do nothing. We (the Self) do all.

"Let me not hinder by thought or deed
The Love that can work through me:
For Thou canst do *all*
And I can do *naught*,
But, I can do ALL,—*with Thee*."

Whatever may be your seeming trouble, use the promises of Jesus Christ and declare this

Truth in His Name. In my book *Our Sufficient Guide,* there are to be found promises for every ill, divine remedies for use and appropriation. Study them, memorize them and you will find that the Truth in them, the Power behind them is omnipotent now as ever. We do not *think* these healing promises as though to originate healing thought. We take them, believe them, accept them, and receive a spiritual realization and quickening from them. This elevates consciousness, illumines and blesses it, blessing the mind and the body with the breath of heavenly harmonies.

The hidden charm of the 91st Psalm is in its wonderful promises of *"I will"* of Spirit. If you but put aside your own thinking for a season and think God's eternal thoughts, you will find a new peace and a new calm unknown before.

"Thy words were found and I did eat them and Thy word was unto me the joy and rejoicing of my heart," acknowledged Isaiah. "To him that *worketh not,* but *believeth*" preached Paul. This is the Science of RECOGNITION; devotion; heaven. In this Science we

do not consider ourselves creators, but recognize *one Creator* and *one creation.*

We hear, "I cannot accept anything that I cannot reason out." This is not true even to him who says it. Can he reason out the *wind?* Can he reason out *electricity?* Hundreds of the simplest things about him, he accepts and uses, and, to save his life, he could not "reason out." Then why expect to reason out *heavenly* things?

Those who refuse to accept Jesus as Christ and refuse to accept the finished Kingdom at hand now because "they cannot be reasoned out," stand, like Nicodemus, not on the Rock, but on self-righteousness.

Look and live is a heavenly mandate which cannot be reasoned out!

This mandate is high, above all. Look not at the church but look above the church,—look to the HEAD of the church! Look not at your mind, but look above your mind,—look to the *Creator* of your mind! Look not at yourself, —look to the *One Self!*

It is not your sight, but what you *see* that is important. Faith is the eye of Soul, and faith

is the gift of God. We breathe the air, we eat the bread, we use the water; let us also take the faith of God, feed upon it, and "take Him at His word." "If the Son shall make you free, you shall be free indeed!" The "Son" is Jesus Christ, the Soul, the One Self.

There are three ways of looking, it has been said. If you want to be wretched, look at yourself. If you want to be distracted, look at others. If you would have peace, *look up!*

Abraham Lincoln issued a proclamation emancipating millions of slaves. The proclamation was placed on trees and in windows where eyes would fall upon it. On the stated day, cries of "Freedom" pierced the air, reverberating from north to south and from east to west. But, there were some who had not looked at the signs and did not know what the cries meant. When explanation was given to them, they would not accept the freedom, preferring to continue with their masters as willing slaves.

Is it not so today with liberty of a higher nature? Did not the King of Glory come on earth, in the flesh, issuing a proclamation of

freedom and liberty, of finished wholeness, of heaven at hand, of white fields, and, do not some prefer to ignore this proclamation, preferring to live as though no such proclamation has been made?

Proclaimed John, a great saint, with high vision: "We have seen and do testify that the Father sent the Son to be the Saviour of the world." How many who read these pages accept Jesus Christ as Teacher, Example, Wayshower, *but fail to accept Him as Saviour, King, God Almighty,* I AM THAT I AM?

Christ is *the* Way, greater than a Wayshower. A Wayshower is one who shows the way. *The Way* is high above the wayshower, and Jesus called Himself,—*the Way.* Christ is *the Truth,* greater than a Teacher of Truth. A Teacher looks to Truth, but Jesus called Himself,—*the Truth.* Christ is *the Life,* greater than a healer of disease, sin and death. Christ is *our* life, for Jesus called Himself,—*the Life.* He is the living Bread, and thus we feed upon Him. He is the express image of God's person and thus we worship Him. He

is our righteousness, our wisdom, our power, our glory. *He is our Self!*

Throughout the New Testament we find that people came "worshipping Jesus." He made no remonstrance. Even in *Revelation,* the book of high vision, it reads: "Let all the angels of God worship Him (Jesus Christ)." "This is the stone which is become the head of the corner; neither is there salvation in any other, for there is none other name given among men whereby we must be saved." Why have we been so slow in recognizing Jesus Christ?

How could we accept Jesus Christ and not accept His Deity? "He led them out as far as Bethany (the house of song) and blessed them and was carried up into heaven." Even so must we rise in consciousness and meet Him, accept Him,—"Even so in Christ shall all be made alive."

Make the great surrender of self and preach the gospel of Jesus Christ, heal the sick and raise the dead, in His Name. Then will come supernal realities never seen before, then shall the sword be put up, then will the Red Sea

open and dry land appear, then will shadows disappear and sorrows be no longer remembered.

Jesus Christ, in His consciousness, overcame the mist that separated man from God. When we have this Christ consciousness in us, which consciousness is Jesus Christ, then, we, too, will overcome the mist that appears to separate from the highest perfection. We overcome it by our recognition that *it is overcome.* For, what Christ did then, He is doing *now,*—the vision of finished work is everpresent, for Christ is the same yesterday, today and forever.

THOU art and there is none beside Thee, in Thine own Omnipresence, Omnipotence and Omniscience.

I am Thine only, and in Thee I live, move and have being.

I am Thine own Substance, Power and Light, and I shed abroad wisdom, strength and holiness from Thee.

Thou art now working in me to will and to do that which ought to be done by me.

I am forgiven and governed by Thee alone, and I cannot sin, I cannot suffer for sin, nor fear sin, sickness or death.

O Countenence beholding me! Looking toward me through the ages—Breath of the everlasting life in me, and manna to my fadeless substance,—Thy name that folds me round with tenderness, and lifts me above the pitfalls of my human destiny is JESUS CHRIST.

Look to the Rock whence ye are hewn! Look to the hidden center where the inmost Lord and the highest Lord is one Lord.

Jesus of Nazareth had His work, and His work was the redemption of mankind from sin, sickness and death, so it is only fair to Him, charged to the supreme with Christ power, to acknowledge the completeness and splendor of His finished chosen work.

Let us accept our liberty. Let us accept our health. Let us accept our redemption by stating what has been done.

—E. C. H.

CHAPTER IX

IN spiritual work, we turn from the contemplation of what *we* are, to take the highest, the most important position,—*What is Christ?* With vision on the Christ, our thought at once declares perfection, harmony, strength, power, dominion, for we know that this is what Christ, the King-Self, embodies.

The next step is to know that this Christ is *in us,* "I in you," or, *I instead of you,* for, "Christ is *all.*" We place our vision to the Christ-Self, disregarding the self that seems sick, that has pain, that is weak, etc. We take the position that Jesus took when "He was tempted of the devil." Did He not speak to error, devil, Satan, mortal mind, or whatever name you choose to say or call this "liar and the father of lies"? Then let us say also, "You are a liar . I do not believe a word you say about sickness, sin and death. There is but one Self and this is the perfect Jesus Christ

Self,—strong, glorious, omnipotent, and over this Self you have no power. Christ alone reigns in my mind, in my soul and in my body. I am radiant with His joy! I am filled with His presence! I am fed with His abundance! This is my foundation. This is my Rock. This is my I AM THAT I AM against which nothing can prevail."

Said a great writer, when speaking spiritually: "Speak to disease as one having authority." Rise up with the courage and faith and might and boldness, for, "when that which is perfect is come, then that which is in part shall be done away." 1Cor. 13;10. When the perfect Model, the Standard Bearer, the Star Child, is come into your consciousness, when you have opened the door and admitted this Presence, then, that which is in part,—the false, the unreal, the untrue, disappears.

Can you see the King and the finished Kingdom and *still* be in trouble? Can you hear the Voice of Truth and *still* harken to the voice of Satan? Let eyes and ears be opened!

"Open my eyes, that I may see
Glimpses of Truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp and set me free.

Open my ears that I may hear
Voices of Truth Thou sendest clear;
And while the wave-notes fall on my ear,
Everything false will disappear."

Think not that the patient is always to blame if under mental or spiritual treatment he is not healed. When the young man was not healed of his trouble by the disciples, and they asked Jesus the reason for this, He told them. And what did He say? He said to His disciples, "*Because of your unbelief.*" Jesus in this instance directed his attention to the healer.

Another time He said, "These signs shall follow *them that believe.* They shall lay hands on the sick and they shall recover." This message or promise is also to the healer. On many other occasions Jesus directed His thought to the *patient,* demanding *his faith.*

What is there to heal or to be healed? There is a "mist" that is to be cleared away.

This mist is the belief of a self other than Jesus Christ. The mist is the belief of a sick self, a mortal self, a self that is born and dies. There seems to be two selves of each individual,—the mortal self, born in and of the flesh, sick, sinful and dying,—and the Christ Self, free and uncontaminated, birthless and deathless.

When real understanding comes, it cometh not through the mind or the mortal self, but through the Christ Self, thus it cometh without conscious thought process or a thinking modus operandi. When we know a spiritual fact, we do not at first *think* it, rather do we *feel* it or *see* it. It is a process higher than thought. It is a spiritual sense or a sense of Spirit, and not a sense or faculty of the mentality.

There are millions of personalities yet there is but one individuality,—the Perfect Self, God made manifest in the flesh,—and, as we claim this Christ Self to be in us, or, *to* BE *instead of us*, this spiritual action clears away the "mist," and, behold, the unreal is not pres-

ent in our consciousness. The One Self alone is felt and manifested.

If I have a pattern of a coat and from this pattern cut a million other coats, each coat embodies the original pattern. The Perfect Original, the Divine Pattern is Jesus Christ, and this Perfect Self is embodied in each of us; and when, through *recognition*, we claim this Self, lay hold of and call this Self forth, the false disappears, and, behold, Christ is *all*.

Faith, the dynamic force of Spirit, sees the unseen. Reason without faith, sees the seen. Faith looks to the invisible. Reason without faith, looks to the visible. Mental sense reports, "As a man *thinketh*, so is he." Spiritual sense reports, "We walk by *faith*, not by sight." The mental voice says, "I have worked hard or worked insistently for the good I have." Spiritual Voice says, "Whosoever will, let him TAKE the water of life freely." Though mortal man has his trade mark, not so Spiritual man, who sees not his own labors, not his own works, but, sees one glory only, *the glory of Christ*.

One is the "mark of personality or mortal

selfhood," the other is the mark of high calling to which Paul visions thus: "I press toward the *mark* for the prize of high calling in Christ Jesus." Phil. 3; 14.

Do you want to learn about physical harmony or do you want to learn about spiritual harmony? Do you want to be taught by man, or do you want to be taught by Christ? Physical harmony deals with the health of the body. Mental harmony deals with the harmony of the individual mentality. Spiritual harmony deals with God and His manifestations, perfect, and at hand, *including the harmony of mind and body.* To make a study of mental or physical harmony is to keep your vision upon your mind and its thoughts, and upon your body and its actions.

Nothing but the divine fire, the quickening of Spirit, can bring heavenly glow and glory to the face and form of the individual. Being touched or being in touch with the *above* and *within* world of heaven, the phenomena is heavenly or glorified.

"Your body is the *temple* of the Holy Ghost which is in you," was the declaration of Saint

Paul. This is a statement of absolute Truth.

"Whosoever will, let him TAKE." Whosoever will let him take the gift of God,—the kingdom of heaven, within. We hear the cry, "I must work, work, persistently, insistently." A thousand times, No. Let him *"take,"* says the Book of Life. "What shall we do that we might work the works of God?" asked the people of Jesus. Said He, *"This* is the work of God THAT YE BELIEVE ON HIM WHOM HE HATH SENT."

Look, behold, and believe the Jesus Christ consciousness within us, our Saviour, our Redeemer, our King.

If we attempt to purify or enlighten ourselves out of our own supply of educated ideas, we do not rise very high. The Spirit must bear witness with our spirit, that is, there must be a *meeting* of Fountain and stream, of Vine and branch, of Father and Son. "God forbid that I should glory save in the cross," the crossing out of the veil that would separate me from the Real and True. "There is therefore now no condemnation to those who in Christ Jesus," no remembrance of past mistakes, past

evils, or present beliefs to those whose vision is fixed upon THE CHRIST WITHIN THE FINISHED KINGDOM.

Supreme, unconditioned, peerless, birthless, deathless, triumphant, absolute, dwells the Christ, I AM, within us all.

Jesus was more than an Example, for He was "without sin." 1Jno. 3; 5. His temptations in the wilderness are told us, not alone as an object lesson, nor to show us how Jesus resisted temptation but to prove to us that He was God, manifest in the flesh, Emmanuel or God with us.

There is an illustration often cited about a great steel bridge that was built from mountain to mountain, over turbulent, roaring waters. After months and years of waiting, lo, the day came in which two great iron monsters, called locomotives, thundered across the finished network of steel, and, piling up huge mountains of white steam, came to a sudden standstill in the center of the bridge. Whistles sounded piercingly shrill and sharp; engines throbbed and quivered while hundreds of

curious éyes watched to see if the bridge would collapse under these tons of iron.

Did the engineers stop in order to see if the bridge would support them? No. The engineers were appointed to take the trains over the bridge and to stand still in the center of the bridge for half a day to prove to the people *that there was no weakness in the bridge,* that the bridge was safe and worthy of their confidence.

Thus, Jesus Christ, without sin, the Bread which came down from heaven, was tempted to prove—what? That He could resist sin or that He had power over sin? No. *To prove that He was God,* the I AM, as separate from sin as the light is separate from the dark.

As trains were put upon the bridge to show the certain safety of the bridge, so Jesus "was led by the Spirit into the wilderness" to prove that *He could not break down,* that He could not cease to be God, and that all children of God should understand that CHRIST IN US is the *sinless* Christ; the pure, white Christ above falling, above failure, above loss, above sin.

Thus we behold with clear vision the sinless

Self, the Holy Self, the glorious Self, the transcendent Self.

Sickness is a warning to clarify our vision, for whatever dims our clear vision of the everpresent and omnipotent Christ is sin. Minds, full of thoughtful reasoning, find it hard to accept divine healing means and call it mysterious and supernatural. Now, there are various spheres of life and law and each successive sphere controls the one below it; thus, what seems natural in the higher plane may seem miraculous or even mysterious to those on the plane beneath.

What is natural for the bird to perform would be supernatural for the plant; what is natural for man to perform would be supernatural for the bird. Thus it is with the various planes or processes of vision and thought, the higher one's vision, the more spiritual are his aims and views and the more mysterious and unreasoning his methods appear to those on a lower plane of vision. He who believes his right thought to be the way to eternal harmony or who deifies his reason does so because he has not yet comprehended

or experienced the greater value of grace or recognition of the Christ and the finished Kingdom.

The way of right thought is the way of reformation while vision is the way of *regeneration*. The user of the thought-method may call himself God, while the user of the high method understands that the "new creature" is "not I, but Christ."

Hungry and needy people do not care to hear about our goodness or about their goodness but they need to hear about *Christ*. Looking into a crystal lake, we see, not the lake, but the gorgeous heavens, the nodding flowers, the flying birds and waving trees. Spirit does not want us to set to work and make ourselves over into powers and creators and authorities, improving ourselves as a man might improve his old house,—adding a wing here and a gable there. Spirit does not want us to put new wine into old bottles, nor to put new patches on the worn garments.

Spirit wants us to "put on Christ," and thus find ourselves clad in new raiment. Spirit wants us to be "filled with the Spirit," and we

will find this a tide carrying us along in safety and security.

There is a tale about a captain who was asked if he knew where all the snags were in the river on which he sailed. "I reckon not," was his answer, "but I know where the snags ain't." This is our principle.

"Wherever He may guide me,
No want shall turn me back;
My Shepherd is beside me,
And nothing shall I lack;
His vision ever waketh,
His sight is never dim,
He knows the way He taketh
And, I will walk with Him."

When the will of man voluntarily yields to the divine will or will of God, the renewing work of Spirit begins. As long as there is present in the consciousness only intellectual hunger, rebirth has not yet begun. Understanding the Deity of Jesus Christ is not to be gained intellectually, for things of Spirit are wholly a spiritual acquisition, and, "No man can say that Jesus is Lord except by the Holy Ghost."

When we are touched from *above*, the healing is complete, eternal, laborless, perfect. Oh, what a vast gulf is fixed between spiritual emancipation and the mental method of "arguing" with yourself. To argue with yourself that you are happy, that you are joyous, in fact all the thought-processes in which you can indulge will never bring you the heavenly peace, the divine touch, the joy unspeakable that comes when you reach *up*, when you look up to God, your Creator.

Many thinkers have thought themselves into worse conditions than originally they found themselves. Herein we find a great lesson. "Those who have ears to hear, let them hear." Some have read that it is possible to heal a "goiter" by thinking of it as growing smaller or by sensing it as going away; to heal a "corn" by sensing it "melting like a piece of ice and disappearing," or to heal a "discharging condition" by sensing it "drying up." This is purely mental treatment, and some may succeed in using this "mental suggestion" to advantage, at the time, but, let it be understood that a mental treatment of this kind can never

be laid by the side of spiritual realization of the perfect Christ Self.

There should be no condemnation one of another, yet one should be awake to what he wants and see that he has it. Many using the above mental methods have found to their dismay that the conditions instead of going away have increased. Why? Because no matter how hard they have *thought* of the condition as "going away," their VISION was placed on the *condition itself,* and vision *or attention to anything brings success.*

We read of medical men making a specialty of certain kinds of bodily disorders that they may help thousands of sufferers, yet, in the end, those doctors have died of the same disease. Why? Did their thought bring to them the disease which they specialized? No. *It was their vision.* For days, months, years, their vision was placed on cancer, consumption, or whatever "disease" they may have specialized. They *watch* thousands of such cases until their vision registers this diseased state, and, picturing a condition brings it to us.

These physicians draw, unwittingly, to themselves, the object of their vision.

Even laymen as well as scientists are waking to the fact that vision precedes thought. A newspaper reports that the reason so many children of today feel compelled to wear glasses is because their attention is directed all day to a teacher who wears glasses. This newspaper article suggests that a law be instituted that no teacher wearing glasses be engaged to teach children.

When mind removes its vision from itself, its thoughts, its body, and places its vision to that which is *greater* than itself,—the perfect finished Man,—then will come the joys of laborless activity, or "Christ in you, the hope of glory."

It is much more than a mere matter of thinking that you become well and happy and prosperous, for even your most cherished thought will prove a broken reed to you unless your thought has something upon which to stand. Thought cannot support itself any more than a man can raise himself by his own

boot-straps or a drowning person save himself by clutching at his clothes.

A house rests upon the earth, and so thought in order to accomplish its heavenly mission, must build upon that which is greater than itself,—the Rock, Christ. Building upon the thoughts, opinion, methods or trade marks of others is not the same as being taught by the living Christ, and obeying the One who repeatedly cautioned, "Follow Me."

O Thou Christ within, Come forth, and reign supreme in my thinking, in my body, and in all my affairs! Let the light of Thy Being transcend the darkness so that Thy voice only do I hear, Thy presence only do I feel, Thyself only do I know. With almighty power break through and rend asunder the chains that seem to bind me. With omnipotent reality manifest the wholeness that is mine because it is Thine. With tenderest grace cause me to feel that myself is put aside for Thyself; my will put aside for Thy will, and that this will is eternal, changeless and everlasting Victory, Glory, Triumph!

We hear of the "Science of the Ultimate,"

and we hear of the "Science of the Absolute." Which is the higher term? Which is the more spiritual word? The word "Ultimate" suggests periods *preceding,* as ultimate means last or final. The word ultimate is associated with the word unfoldment, as an unfolding state terminates in an ultimate state.

Not so with the word "Absolute." *Nothing precedes the Absolute.* The Absolute is not merely a final state, but is a *present* state, and is also the beginning as well as the ending. God is Absolute, the same yesterday, today and forever, the End without a beginning, and the Beginning without ending. The Presence Unconditioned, Immutable, Complete.

Let us know what it means to be "something" and let us know what it means to be "nothing." The mortal will never unfold into the immortal nor will the human ultimately reach the divine. "Of mine own self I can do nothing," said Jesus, in His man state, or in His divine Humanity. It is by recognizing that the personal "I" is nothing, for Christ is ALL, that power, dominion, harmony are manifested.

Said a great teacher: "Mortal man is the antipode of immortal man. Mortals obey their own wills and so disobey the divine order. Immortals or God's children are one harmonious family, but mortals or the children of men are discordant and oftimes false brethren. When speaking of God's children, not the children of men, Jesus said, 'The kingdom of God is within you.' "

Can you see this author's distinction between mortal man and immortal man? Between the children of men and the children of God? Paul said, "They which are the children of the flesh, these are not the children of God." The "mortal man" or child "of the flesh" is not to be developed but vanquished, as the individual is "born again," and *instead of* the mortal man there *is* the Christ man.

The same idea applies to the body. We hear about "material body" and "spiritual body." Who can say whether your body or my body is material or spiritual? A wise man if asked, will reply: "The body is not neumonon but phenomenon."

The pictures on the screen, do they change one into another? Does the first picture change into the second picture? Or, is the first picture extinguished by the second picture, that is, the second picture takes the place of the first, the third of the second, and so on? It is thus with our bodies.

Our bodies appear to change from one condition into another condition according to the change in our vision, but,—look at the body of Lazarus, lying in the tomb. Did his mind change his body from a silent heart to a beating heart, and from total inactivity of the body to divine activity of every organ and every cell? Was it the same body that came out of the grave that went into the grave?

All spiritual teachers agree that the body is phenomenon and that the invisible, harmonious body is everpresent on earth as it is in heaven, though obscured by the mist or by our imperfection in spiritual vision. If the individual could totally wipe from his consciousness all sense of himself as a personal individual and if he could entirely comprehend the allness of Christ, he would not be visibly on this plane.

If the individual but partially comprehends this oneness of ALL and allness of one I AM, he will manifest or show forth in his body as much of the spiritual or harmonious state as is in his vision. To illustrate: If one has the appearance of abnormal growth on his body and by spiritual contact with the Christ consciousness he finds himself at peace, the abnormal growth will disappear. It is *possible* that this take place immediately and at once. It is *possible* that man, at death's door, rise from his bed feeling well and strong. Does the body change, one state into another? Did one picture on the screen change into another picture, or, did one picture take the place of another picture?

The body is phenomenon or the manifestation of the state of consciousness of the individual. As one beholds in Truth the perfect Man, *triune,* here and now, apparent abnormal conditions disappear and the normal and right state of body is manifested. As the second picture on the screen can be seen to burst through the first until the first is blotted out and the second is left alone and in clear out-

line, so in spiritual treatment because a high state of consciousness is felt and experienced, a higher manifestation of body bursts through, and, in place of abnormal conditions, there are seen normal conditions.

The abnormal has not changed or been changed into a normal, but a change has taken place in the *consciousness* of the individual. The body was not made less material or made spiritual, but as light bursts through a cloud, *dispelling* the cloud, and filling all space with itself, so Consciousness, like the light, bursts through the clouded or erring conditions, dispelling them, and manifesting a harmonious, radiant body, and glorifying all environment.

This accounts for the wonderful glow of face, radiance of expression and transparency of body under a highly spiritualized state of consciousness.

WE can do and be nothing of ourselves. All the intelligence we have is God shining through, all the beauty is God-presence. All the skill, bravery, strength, talent, genius, are from the Christ-self.

Our world is a mirror. Let us remove every belief in the reality of evil from our consciousness, and our world shall be free from evil, even as our thought.

Lift up your eyes from every untrue appearance, and fill them with the Christ-view, so shall your eyes be to the shadows of wrong as the sun to darkness.

Jesus finished all suffering and death for every one who will understand His teaching, and will believe into His own Godhood here and now.

There is but one God and there is but one Man and he is the God-man, the reality of every human form.

Who loses his individuality in Jesus Christ will truly find it, and he who tries to maintain a separate individuality will fail.

To hide your life in Jesus Christ so that none can see you for the light of your Soul, is to find your name written in heaven; and you, yourself, chosen to live, here and now, the immortal life, and be among those to usher in *The New Age*.

—A. R. M

CHAPTER X

TO learn that "mind controls body" may fascinate for a time, but he who aims high will not forever be satisfied with mental laws and mental effects, but, desiring spiritual peace and heavenly harmony, will continue to seek until he finds the key unlocking the mysteries of the heavenly plane and *blessing automatically all the planes beneath.*

Do not you know that the healthiest person *thinks* the least of his body? He is unconscious of the rhythm of his breathing, of the beating of his heart, of the pulsing of his blood. While the body is manifesting a state of health, the individual is not *consciously* directing any attention or thought thereto; it is when "aches and pains" arrive that the mind focuses upon the body. The idea that "thinking health creates health," as though one could not have health without *consciously thinking* health, is not correct.

You may have read in the papers of those

called "deaf and dumb" who have received hearing and speech by air journeys. While in the airplane, moving rapidly, the passenger *forgets* his ears and his lack of voice, so great is his vision of this novel and entertaining experience. He is alive with new vision, thrilled with new wonders, and in this highly exhilarated state of consciousness, behold, he both hears and speaks.

Yet, we read of another who deliberately plans a trip in the air for the purpose of restoring to him his voice and hearing. He has read or has heard of others who have been healed in this manner, and so he ascends. His one aim is to hear and speak. The pilot moves the machine in all directions to create charm, fear, thrills, pleasure for him,—but nothing happens. The healing does not take place. Why? Because this individual did not "lose himself." His vision was tightly fixed on himself and his body, and he was even more earth-bound while in the air than while walking on the ground. THINKING that he would regain his hearing did not bring his hearing to him, while the thoughtless man was healed. "Take

ye no thought," promised Jesus, for, "in an hour when ye *think not*" the Light reveals to you.

Man's methods are based on man's conception. Adopt the Christ method and you transcend all lesser means. "I AM the Bread of Life." I am your substance. "I AM the Light of the world." I am your illumination. "I AM the Door." I am your safety and surety. "I AM the Resurrection." I am your victory and your triumph. "I AM the Life." I am your health and your strength.

We did not reason our way into this world, and it is certain that we shall not reason our way out of it. A sage is not one who declares that he is God. A sage is one who realizes that Christ in him is the *one* and the *all*. This Christ is birthless and deathless. Though the mortal man will think he is dying, the Christ Self will know better. Thus, the individual wakens with another body, knowing that he is still alive, that "disease" or "accident" did not kill him, or wipe out his conscious living.

He then is no longer a slave of disease and

accident nor will he bear scars or signs of his previous sickness or disaster.

That which we call "death" is but another side to life. We may hear a truth today and may not understand nor believe it, but it is not easy to escape from actual truth once it has been presented to us. No matter what we may believe about death or about any other subject, when once a higher understanding is presented to us, we will some time consider it.

There is a hearing that transcends the ears. When Soul, through its inner perception or hearing, listens to declared or written Truth, this hearing then becomes part of the awakened being, though at the time, he may be unaware of the fact. The seed has been planted and will remain.

There is a fable about a caterpillar who, feeling very tired and extremely sleepy, called his friends to him and sadly announced that a terrible langour was creeping over him and that he must give up his life when all nature seemed so wonderful and delightful to him. He apparently died. His friends lamented and wept.

We smile at the ignorance of the caterpillar, for did he not soon waken as a glorious winged creature far more beautiful and wonderful than he was before his "sleep"?

Life does not cease for a single second; action takes place every moment. There is no stopping place in life. There is action even in rest and in sleep. Even the appearance called death is not a stopping place but rather is it a change in form and condition. A plane is not really a place but is a state of consciousness. We have many states in the United States and the climate, vegetation and people vary and differ one from another, still it is all the United States. Thus, there are many planes and states in our experience though it is all LIFE.

There might be a dozen worlds or states occupying the same space, yet not interfering with each other, for each is keyed to a different vibration the same as many messages pass over the same wire at the same time and do not interfere one with the other. Each plane represents a different degree of life. A violin string may be raised in vibration or lowered

so as to change its note. The string is the same but changing its vibration changes its note.

As one approaches what he calls death, the outer senses are dulled and a sense of drawing away from the earth may be present in his consciousness. Very often the inner senses then are quickened and he perceives life on a higher scale. Sights and sounds, voices and music may reach his vision. His accustomed sense of time and place may give way to a higher and he may behold a loved face or hear the loved voice of one who has already passed beyond.

There is a natural and a spiritual body. Many believe these to be successive, that is, after we put off what is called the material body, the spiritual body begins, yet we possess the spiritual body *now*. The natural body, called so by St. Paul, is what is commonly called the material or physical body of today. This is the *seen* body, while the spiritual body is the finer vehicle and is unseen, though *may be manifested* even on this plane.

After "death" takes place, the higher body

is then manifested yet unseen to those dwelling in the physical or material body, but visible to those who have passed on and are experiencing that same kind of a body. If I pass out of the State of Connecticut into State of New York, my friends in Connecticut no longer behold my body, but my friends in New York are seeing it.

In sleep we experience the higher body, and with it fly over houses and lands and pass instantly from one "place" to another, while the physical body lies quiet and still upon the bed.

The spiritual world is not far off but near at hand. The reason we do not see our loved ones who have put off the material body is not that they have gone to some distant place or plane, for they are just where they were before, they have merely changed their raiment (body). In weeping over our loved ones gone from our sight, we are weeping over an illusion, for they have not *gone from our presence.* They are close at hand, and we are acting selfishly if we think of *our* loss rather than of *their* gain.

The body does not *include* Soul, it is but a manifestation of Soul. Because we are immortal we have a perfect, harmonious and immortal body.

In the twelfth edition of a text-book written by a noted metaphysical teacher, she writes: "Mortal mind says, 'My body is dying—disappearing.' Mortals waken from the dream of death *with healthy bodies,* not seen by those who think they have buried the body." The italics in the above quotation are mine, for I wish the reader to note them especially.

The very fact of passing to another plane of consciousness will automatically bring a change in environment and manifestation. To illustrate: Should I go to Florida, whether I have left a zero climate or otherwise, I will then be subject to the climate prevailing in Florida. If I go to Alaska, no matter the temperature I have left behind me, when I arrive in Alaska, I will experience the climate and the environment in Alaska. There is an automatic change, so to speak, or a cosmic condition beyond thinking control.

The very fact of entering another or new

experience in life brings an automatic change, in some respects, without any conscious thinking. It has been said, "As a tree falleth, there it shall lie." This is spoken about a *tree*, but not Man, the likeness and character of God. Though the mortal die as the grass, the Christ does not die as the grass nor lie as the dead tree, but, ever-triumphant continues to radiate, manifest, reveal, from glory to glory.

No grave is deep enough or tight enough to hold *the living Christ*. The Christ Self goes not into the cold ground, neither sleeps, but continues to shine as the sun, with immortal, changeless glory, despite the seeming clouds. Christ the same yesterday, today and forever, —yesterday and today and forever ALIVE, experiencing, prevailing, mastering.

Think not of your loved ones as manifesting certain diseases, but think of them as glowing with new life, radiating with new hopes and aims, thinking of you, loving you, having a higher sense of time, thus, not weary in waiting, but happier in every way, less earth-bound, more joyous, more care-free.

If you are worrying or weeping for your

loved ones gone from your sight, loose them and let them go. The sad experience of parting with Mother, Father and Sister, all within a short period of time, came into my life. I was plunged for a time into great sadness and grief. How I longed to talk with them. How I missed them. How I hungered for their presence. After weeks of this feeling and the experience of many sleepless nights, there came a moment in my life when I knew, "This will not do." But, where was the escape? I could not with thought alone, heal this state of mind. I must have something higher. I knew not what it would be, but off to the fields I went. Alone, in the great quiet of the trees, sky and earth, I lay still upon the ground. Not a sound could be heard, nothing but the great stillness of I AM.

"God, what shall I do?" I asked, with tears wet on my face. "Give them to Me," sang the trees, the sky, the earth, the One, and, *immediately* I was receptive. I did not do a thing except cry, *"They are yours. I give them."*

The next thing I knew was this: I was lying on the ground, looking up into the cloudless

sky, my watch telling me that I had been asleep for *three hours*. I was a new being, athrill with something different, something higher. Now, I knew laughter, joy, ambition, delight once again. Tears, grief, sad memories, regrets, wishes, were all gone, and in the years which have followed, mine has been the experience as foretold in *Revelation*: "The former things (griefs) have passed away."

Walking with feet upon the pavements, one pauses not to view the streets of gold even as close to him. Looking, athrill, at the stars above, one considers not the greater Light within himself.

Looking to friends, *gone* and beyond the sight, one forgets that the presence is as close at hand, the form as near.

To gain a broader outlook, to realize a fuller joy, to bring a greater peace, we must raise our *vision*.

O YE children of the Kingdom! From your forehead shines My hidden name! None shall be able to resist you!

O child of wonder! Much learning is not needful to know Me! He that would enjoy My presence, let him bring another to his festival and there shall he find Me!

Pilgrim of the day! Go forth to meet in every face the Risen One! He that hath found Me in the Sanctuary shall see Me hereafter is his brother's face.

Administer ye My life one to another. Open the gates. With the eye of Soul perceive Me and be whole! See thou with My seeing and manifest My glory.

Regard not the reasonings of men. Their talk is true as is the talk of moles who live below the earth and know not the beauty of the sun.

Where the cradle is prepared, there the heavenly Child is born. Where the temple is cleansed, there descends the Glory.

In that day though the sound of the waters overwhelms you, FEAR NOT! *I AM above the waters!*

—*Words out of the Silence.*

CHAPTER XI

IN divine Science there is no personal healer.

Should you call for spiritual treatment and receive benefit, it is not that the practitioner's right thoughts have entered your mentality, as mental telepathy, correcting your thoughts and thus making a change in your body, correspondingly.

If the practitioner understands God and Reality, he realizes the *Truth of Being* for you, that is, he realizes that Life is *God* and Life is *one,* and Life is *perfect,* hence, you cannot be sick, cannot be harmed, cannot die.

He realizes that there is but *one Mind,* the Mind of God, which *cannot think evil, cannot think sickness, cannot think sorrow, cannot think death.* Since there is no other mind, then spiritual man never thought anything but perfect Life, perfect Harmony, perfect joy and perfect Peace.

He realizes that the only real body is the

manifestation of Life, Truth, Love, hence, it continually shows forth, radiates, and reflects the harmony of Life, Truth Love, and *there is no other body*.

He realizes there is but *one Man*, one Self, filling all space, ever-present, and this Self is the perfect Self, the Man of God, the Christ.

He realizes *the union* of Father and Son; the *oneness* of Life; the *allness* of Christ. There is one idea of ocean, one idea of star, one idea of love, and *there is one idea of man*. God holds in consciousness this *one idea* of perfection, and, in order that we demonstrate our oneness with God, we think as God thinks; we see as God sees; we hear as God hears; we speak as God speaks.

Thus, as a practitioner becomes one in Consciousness with God, he realizes *all mankind is one*. The world is not made up of millions of separate persons. There is but One Person known to God, and this Person is the Christ of you and me. This Christ is the perfect Self, filling all space, and, everpresent.

As the practitioner sees, hears, thinks, feels this oneness of Life, and as the patient has

opened the door of his consciousness to Truth, the patient feels the results of the practitioner's realization; for, as all men are *one,* the practitioner, in "treating" the patient, draws him into the circle which he establishes in his consciousness as the oneness and the allness of God. The practitioner knows the Truth, and because he knows it, in consciousness, the patient, having asked for help from him, receives the benefit of the practitioner's realization.

This is High Watch. This is spiritual treatment. This is divine healing.

In spiritual healing, the first one to be conscious of health, harmony, Reality, is not the patient, but is the *practitioner,* and he proves to the patient the *nothingness* of sickness and sin by demonstrating to him the *everpresence of perfect health and harmony.*

Aiming at the patient's mind to correct his thinking, is but doctoring the body through the mentality. There is no body to be healed, *in reality.* There is no change to take place in the patient's mind, *in reality.* There is no thing to be done, *in reality. There is no pa-*

tient, in reality. All is forever here and now, eternally perfect, eternally at hand, eternally manifested, *in reality.* This is the Truth that the healer knows, and, as the patient has left open to him the door of his Soul, the Light that is in the consciousness of the practitioner,—and is the Light of the World,—enters the consciousness of the patient.

We do not aim to destroy or even to change that which does not exist, but aim to bring that which IS to the conscious awareness of another, so that he realizes and experiences its presence.

Jesus Christ knew Reality, and those approaching him for help had faith,—this is the perfect combination, unity, concord,— resulting in healing or in the manifestation of harmony. The practitioner is to know the Truth and the patient is to have faith, confidence and obedience.

Saying that Truth is true thought is not looking *up,* it is but looking to the mentality for understanding, and ever the mind would call itself "God." To state that true thought is Truth is more permissible than to state that

Truth is true thought. It is not a grave error to say that the ray of light is the sun, but who would think of calling the sun a ray of light?

True thinking is the result of Truth. Because there *is* Truth, there is also true thought, or thought in unity with Truth. Truth is first and above all. If the true thought of man made up Truth, then there would be no Truth without true thought of man, and we know better than this. Truth is God, Christ, Reality, and the right thought in the consciousness of man is *because* of God, Christ, Reality.

Love is not loving thought, though loving thought is the expression of Love. Entering a room filled with the glorious sunlight, one is apt to exclaim, "Oh, see the sun!" This is not entirely correct. The sun is not *in* the room, for the sun is outside the room, but the light of the sun is in the room. Truth and true thought, Love and loving feeling, can well be understood from the illustration of the sun and its rays.

Also calling the individual "God" is the same as calling the ray the "sun," or calling the foot, the "body." Our real Selfhood is one

with God, the Father, or is Christ, the Son. The drop of ocean is ocean but is not *the* ocean; in plainer words, *the particle is not the whole.* We do not assert a self-hood separate from God, but we do assert a self-hood forever at one with God, inseparable and indissoluble. We are ever the "branch" and into us flows the Living Water, the Living Vine.

"Thou art the Vine,
And I, O Jesus, am a branch of Thine:
And day by day from Thee
New life flows into me.
Naught have I of my own,
But all my strength is drawn from Thee alone.

As severed from the tree, the branch must die,
So even I
Could never live this life of mine
Apart from Thee, O Living Vine;
But thou dost dwell in me,
And I in Thee!
Yea, thine own life through me doth flow,
And in Thyself I live and grow."

That the Trinity,—Father, Son and Holy Ghost are but names given to certain qualities of the individual mentality no wakeful spirit-

ually-minded soul will accept or long believe. Because man is a trinity, this is no ground for calling the individual mind "God." Man is triune because God is triune and man is like God. *Whatever God is, Man is that!*

Christ is Truth, *your Saviour,* when you perceive that Christ stands for the un*reality* of disease and disorder and the *Reality* and the *allness* of God and heaven and man.

Christ is Truth, *your King,* when you perceive that through Christ you understand your Real-Self, your birthless and deathless Being.

Christ is Truth, *your Way, your Life,* when you accept Christ as "God with us,—Emmanuel."

Christ is the Spirit of Truth, indivisible, universal, the Light of the world, the Resurrection of the dead, and, because of this "Christ in you," are you able to walk over the waves and still the storms and love God *supremely.*

"Peace be unto you. I am He that liveth and was dead and behold I am alive for evermore." We, having been born again, are no longer earth-children, but are children of the

Resurrection, possessors of all that belongs to the Risen Christ!

At the mental stage or intermediate state between the physical and the spiritual, one thinks he is a mental being composed of thoughts and ideas and feelings. You can examine your thoughts and your reasons, and your feelings, you can set them aside and look at them, the same as you would look at some books or pictures; you can judge them and choose them. This proves that the "I" is greater than the thoughts and ideas, for thoughts and ideas and reasons are but tools or instruments. The highest mental state of thought can be set aside by the "I" and considered, but you cannot set aside the "I" for consideration. The "I" is the Considerer of the things or thoughts considered. The "I" is the Examiner of the things and thoughts examined.

The "I" cannot be set aside nor examined because the "I" is first, above all. It is the Divine Spark. It is the drop of Spirit.

High Watch shows us that the "I" is not the

mentality; that the "I" is not right reason nor right thinking. High Watch shows us that the "I" is Master of the mind and Master of the body.

As soon as you set up a line of right thoughts to think, and consider these right thoughts your healer, you are looking below the "I" for salvation. It is the same as if a man made a set of tools and then looked to these tools as greater than himself. If he made the tools, then he is greater and is above the tools and they are his servants. If you say that you create right thoughts, then, if you look to these right thoughts as power, *you are looking to your own creation.*

Look *up.* Consider the "I" above all. You are real Being, with your roots in the Absolute wherefrom you draw nourishment, life, wisdom, strength and glory. All Life is one Life, hence, You are in touch with all Reality. You are not your tools. You are not your thoughts. You, the Spirit of God, the Perfect Man, are forever held in the bosom of the Absolute, as ideal, divine.

The "I" knows that it is Reality, hence the

"I" never thinks sickness, sorrow or death, but forever realizes the King and the finished Kingdom.

Did you ever sit and ponder over a problem, not seeing your way out and unable to think out the solution, then, all of a sudden, when you were unaware, the solution dawned upon your thought? Your mind did not voluntarily create that right thought or idea. We can guide thought but much of our mental operations take place in a realm other than the conscious realm of mind, or mind conscious of creating its thinking. Reason does not originate. Reason displays what is in the mind. Vision gives the mind new reason.

Spiritual treatment aims not to "treat the mind" of the patient. The practitioner looking up to Reality, the Kingdom of heaven, reflects what he sees and feels, blessing all planes beneath, and the patient finds his mind enlightened, his body harmonious, his Soul exalted.

This spiritual seeing, or knowing, is above conscious thinking, and the practitioner never permits that he is doing the work, for at the

moment he thinks this, he brings himself to a lower level, admitting that he is healing "something"; whereas in the universe of Christ and perfection there is nothing to heal or to be healed.

Divine Science teaches the *unreality* of sickness and all that is unlike God, because of the *reality* of perfection, everpresent. A lie is a lie, nothing; a dream is a dream, nothing. As one wakens to living Truth, he manifests Truth. Do not fight a dream, but waken from it.

It is impossible for the practitioner to know with his Soul the allness of God and the unreality of disease, and at the same time sense an abnormal growth as "growing smaller," or an unnatural condition as "going away." With one eye on Reality, and the other eye on changing the patient's thoughts, where does the practitioner stand? God requires the *single* eye. If thine eye be *single* (one-pointed) thy whole body shall be full of light (harmony)."

When the patient is dreaming, believing,

that he is sick, the manifestation of disease is the result of his dream, and IS the dream. If the practitioner attempts to heal by means of his own thoughts directed to the mind of the patient, what is the practitioner doing, if anything, other than *changing the dream* of the dreamer?

If the patient is dreaming that he has an abnormal growth, and the healer send him the thought that the growth is getting smaller, suppose that the growth does get smaller in appearance, what is it but a change in the dream? Why not waken the dreamer rather than change his dream? Otherwise, he is still asleep and at any time may experience another dream.

In spiritual treatment the patient *awakes, discovers his harmony,* and the dream is *gone*.

Mental healing tends to make a reality of disease in the thought of the sick, for, let one endeavor to use his own "right thoughts" to heal himself, and, should the condition not disappear, or should the condition grow worse, the sick one is in a panic, filled with fear, knowing not what to "think next," and this

state of mind, being unscientific, induces a worse state in the body.

If one wishes "mental treatment," let him have it, but let the patient understand whether he is having mental treatment,—giving his mind over to the healer, or whether he is having spiritual treatment,—opening his consciousness to GOD.

If sickness is an illusion, and it is, then it is an externalization of erring belief, and why attempt to make a change in the "illusion" or "erring belief"? For instance, while the healer send a mental message to the mind of the sick that an impurity is "going away," the healer is not knowing that *there is no impurity to go away!* Life has no impurity. Life is changeless. Life is GOD, perfect, immutable always and forever. Knowing this wakens the patient, and he finds himself, *well.* Let us see to it that we are not trying to change a lie, to alter a delusion, or to better a dream.

When we are earnestly seeking living bread, let us be satisfied with nothing less.

Many good spiritual practitioners have un-

dermined and ruined their work by discovering that they, themselves were healers. We do not make Spirit. We do not make the light. If we place ourselves in the right position to the sun, the sun will give us light. All that we do is to place ourself in the right position. As Spirit is Life and gives Life, strength, harmony and glory, we place ourself in touch with, in tune with, in harmony with, in vision with, in oneness with Spirit, Reality, and the blessing is automatic, ready, at hand. In mental treatment it is correct to speak of the healer as one who heals, but not so in spiritual treatment.

The higher one's character, the purer one's consciousness, the greater one's spiritual faith in Reality,—the greater his power to bless others. In spiritual healing it is imperative that the practitioner be spiritually minded. In spiritual work no effort is made to heal anyone or to heal anything, yet the results of good are very frequently instantaneous.

Many using mental means to heal will declare that their work is being done along spiritual lines, but let us all look deep and long.

Where is the practitioner's vision,—to the mind of the patient, sending it strong thoughts or suggestions of health and strength, or, is his vision placed on High, to Reality, to Christ, to perfect manifestation, which *includes* the so-called patient?

The avenue called "right thought" is a good avenue and is a step from the physical to the spiritual and a step that many find necessary and advantageous. However, the student should be taught *in the beginning* that his vision overshadows his thinking, and determines his thinking, for if he will have the right vision, he will *automatically* have the right thoughts.

Attention to one's right thinking is hard work, labor, and watching the intellect tends to harden the character, making such a thinker cold and self-righteous, egotistic and domineering. Whereas, with the vision fixed to perfect God and perfect man, or what has been called "Divine love and its perfect idea," the character manifests or expresses divine love, tenderness, compassion.

There is a Self of ourself. This is the divine

"I," the King-Self with power and dominion, right vision and right manifestation, and, in this flawless Self we find nothing but perfection and glory. All the learning from books cannot encompass this Christ-Mind. With vision fixed to this Perfect Man, heavenly thoughts come to us, float into our minds as though blown there by a mighty wind; often they arrive so fast that we have difficulty in catching them all.

High vision forever antedates high thinking, bringing inspiration that forgives the affairs of the lower planes. There are some questions ever being put to us and these questions are recorded in the Bible. Each must answer for himself:

Where art thou? What is this that thou hast done? What doest thou here?

There is but *one* God, the I AM,—the Omnipotent One, *and there is no other power.*

There is but *one* God, the I AM,—the only Cause, *and there is no other activity.*

There is but *one* Person, the Word made flesh,—*Jesus Christ,* filling all space, *and there is no other presence.*

The finished Kingdom is prepared, is at hand, and perfect Man now inherits this Kingdom, now abides in it, *and I am this Man.*

No other presence, power, being, law, activity is manifested but one perfect King and one perfect Kingdom, *and I know this truth.*

All honor, all victory, all praise, all glory belongs to *Jesus Christ,* Lord of heaven, and, Lord of earth. Jesus Christ is my Selfhood, *and there is no other selfhood.*

His life is my life; His power is my power; His victory is my victory; His glory is my glory; His Self is my Self. Because He has overcome the world, I have overcome the world, *and there is no other vision.*

I see in every man *Jesus Christ,* the one Ideal, changeless, complete, glorious, with face as the sun and with body as the light, *and there is no other being.*

Jesus Christ within me, Jesus Christ without me, Jesus Christ above me, Jesus Christ *instead of me,* Jesus Christ radiating health, joy, peace, triumph, here and now, in heaven and in earth, *and I rest in this great Truth.*

CHAPTER XII

LET us build our Vision on the *Trinity* of God.

Dissension seems not to rest upon God the Father, nor with God the Holy Ghost, but has seemed to be with God the Son. Let each ask himself and receive an answer: Was the Son of God,—two beings, human Jesus and divine Christ? Was the Son of God,—God the Son, God made manifest in the flesh, the Lord from heaven?

"Jesus Christ, who being in the form of God, thought it not robbery to be equal with God."—Phil. 2; 6.

Whether Jesus' crucifixion was "unnecessary," whether He was "hypnotised by the Old Testament prophesies," whether He was a "martyr" or the *Saviour of the world,* is for each heart to decide.

Jesus called Himself, *Alpha and Omega,* and spoke of His Omnipresence: "Where two or three are gathered together there am I

in their midst." He spoke of His Omnipotence: "All power is given unto Me in heaven and in earth." His Omniscience is made known to us by Paul: "In whom was hid all the treasures of wisdom and knowledge."

God is one Being though we have a trinity of presentations or dispensations of this Godhead.

Jesus Christ is judge: "The Father hath committed all judgment unto the Son." Jno. 5; 22.

Jesus Christ is the *only begotten,* the only one of His kind.

And, Do you know that Jesus Christ is the creator of this universe? Jesus Christ did not *begin* with the babe that was born of Mary two thousand years ago. This was but the Divine Humanity of Jesus Christ that appeared on earth, and which will be further elucidated in the coming volume, *In His Name.*

Christ did not antedate Jesus. Jesus Christ is one identity, God, whether God in the flesh or God in the Spirit. The form or body does not make or change identity. Some teachers

of Metaphysics have called the *Son of man,* "JESUS," and have called the *Son of God,* "CHRIST"; they have called the divine Humanity of Jesus Christ, "the human Jesus," and have called the divinity (Deity) of Jesus Christ, "the divine Christ or God."

To repeat,—Jesus Christ was the Creator of the universe, according to Holy Word. Let us look at the references:

"In the beginning was the Word, and the Word was with God, *and the Word was God. All things were made by Him* (the Word) *and, without Him was not anything made that was made."* Jno. 1; 1-3.

"Giving thanks to the Father who hath translated us into the Kingdom of His dear Son, who is the image of the invisible God, the first born of every creature; *for, by Him* (the Son) *were all things created, that are in heaven and that are in earth, visible and invisible; all things were created by Him and for Him, and He is before all things, and by Him all things consist."* Col. 1; 13-16.

"To make all men see what is the fellowship of the mystery, which from the beginning of

the world hath been hid in God, *who created all things by Jesus Christ.*" Eph. 3; 9.

Thus is Jesus the Christ, always and forever. Christ did not supercede Jesus although we no longer know Jesus Christ after the flesh but after the Spirit. This Christ, however, is "Jesus Christ, the same yesterday, today and forever." Those of Spirit, those of High Watch will behold this Truth and will find the Spirit bearing witness. If any question these words, let him seek *within* for the answer and he will be satisfied.

Christ is not only our Life but is also our Resurrection. We are the same in individuality that we were in our babyhood, though we have not the same bodies. Our identity will ever remain, though through our recognition of the King and the Kingdom within and above, we put off the "old man" and put on the new man, the *Jesus Christ Self,* and our bodies are changed from glory to glory.

Despite any change effected in the body, "we shall know even as also we are known."

In the latter days, "Many shall come in My name, saying, I am Christ. Take heed that ye

be not deceived. Many false prophets shall rise, and shall deceive many. If any man shall say unto you, Lo, here is Christ, or there, believe it not. . . . Nation shall rise against nation and kingdom against kingdom, and because iniquity shall abound, the love of many shall wax cold. Beware of false prophets who come to you in sheep's clothing. Ye have heard that anti-Christ shall come, even now are there many anti-Christs. *Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son, hath the Father.*

The Word was made flesh and dwelt among us and the Word was God. Watch! Take heed that the light that is in thee be not darkness. In the latter days, many shall depart from the faith. . .. Return unto Me and I will return unto you, saith the Lord. . . . In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall follow unto it. . . . I, Jesus, have sent mine angel to testify unto you these things. . . . Watch!"

Christ-Truth cannot be grasped theoretically nor intellectually, it ever remaineth for the heart to understand God. High Vision conducts us to the Inn of Understanding where we abide until the Light comes. The mountain-tops must be reached, no matter the times in falling and in rising again.

"The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to Watch. Watch ye therefore, lest coming suddenly He find you sleeping."

"When shall be the end?" "When we shall see all these things, know that it is nigh, even at the doors."

"The chariots shall be with flaming torches; they shall rage in the streets, they shall jostle one another in the broad ways; they shall seem like torches; they shall run like lightning." Nahum. 2; 3, 4. This is a description of the automobile, the chariot with its glowing lights, passing to and fro in the street and oftimes running like lightning.

"Knowledge shall be increased." Dan. 12;

4. Today knowledge is flashed around the world via telegraph, telephone, wireless, and radio.

"Who are these that fly as a cloud, and as the doves to their windows?" Is. 60; 8. This was the question of the great Isaiah. Here we find the answer in the air service of today.

And this was the high vision of Habakkuk concerning our submarines: "And makest men as the fishes of the sea, as the creeping things that have no ruler over them?"

"And the glory of the Lord shall be revealed and all flesh shall see it together. All flesh shall see the salvation of God. . . . It shall be in that day that living waters shall go out from Jerusalem; and the Lord shall be King over all the earth. In that day shall there be ONE Lord, and His name *one*. . . . The gospel must first be published among all nations,—the gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

There will come a time in your experience when the richest of earthly things will not satisfy you. There will arrive a moment

when the most vigorous affirmations and the most strenuous denials will seem flat and meaningless to you,—when you would give your all for just one little word of Truth that would flash like a burning fire into your heart from *above*. There will come a moment when every heart will cry out for the *true God* to pluck his feet from the net and plant them in heavenly places.

Let us not watch our thoughts. Our thoughts will be right and good as we watch *God*. Let us know that *we are free,* and let us keep our vision on our freedom, our inheritance, and be not deceived by appearances. Wrote one of High Vision:

"Our very efforts to free ourselves from a condition gives that condition power and makes it cling more tenaciously to us. Therefore, we leave that condition alone by keeping our vision polarized toward Permanent Reality. Discard the very idea of curing disease and realize That which is *above* disease, or realize the permanent spiritualized body which eternally exists to the eternal Spirit. The contemplation or realization of the eternal

Spirit and its eternal manifestation displaces the negative conception from your mind. Painless, deathless body is already here, waiting man's *recognition.*

To realize the ever-free, all-permeating Spirit in others is to demonstrate Truth for them. In essence we and our God are one. Our realization of our permanent Being gives us the mastery over our mental life. Almighty law does not give a man peace until he fulfills the divine Will. While groping in the dark, he takes the husks for the kernel. He believes that ability to produce a certain phenomena is the sure sign of spirituality. The Christ-Spirit alone can resurrect him. True knowledge does not come unless you abide in Truth. Extend your vision farther and farther away from yourself. See everything in the divine Plan of creation perfectly manifested."

It is said by some, not understanding Reality, that books of "High Watch" are not practical. (Let it be understood that books based on mental reasoning, of right and wrong thinking, speak to your *mentality,* while books based on Spirit, speak to your *Soul.*) The head

is not the heart. (The way to reason is through the head or mentality. The way to Life is through the heart of man. The heavenly Voice speaks ever to the heart; ever knocks at the heart; ever is heard by the heart. Let us hear aright.)

Those desiring spiritual Light, heavenly food, recognize It in books of the Spirit. That others do not see Truth in the same books, is not because Truth speaks not, but because of their narrowness of vision. Spiritual books cause not a conscious thinking operation to begin and continue in the reader, nor do they appeal to his reason, rather do they appeal to his *feeling,* appeal to his *inner senses,* appeal to his *Spirit.*

Suppose, one tired and weary, sad and discouraged, enters a room that is filled with exquisite music. He listens, entranced, as sweet, vibrant strains melting into divine harmonies float across his being, stirring his Soul. He is heaven-touched, and this heaven-balm brings him peace, rest, calm, forgetfulness. All he does is to *forget himself,* and, listening, in-

breathing, enrapport with divine hearing, *thoughtless,* he is up-lifted, up-borne.

The reading of spiritual books causes the reader to cease his own thinking, and to look on High, receive, feel, experience that which quickens him, blesses and illumines him. He forgets himself, and for the time lives in Spirit, above the body, and, later, when he takes up conscious thinking, he finds great uplift present, joy and gladness, for has he not been viewing heavenly Realities, listening to supernal glories, touching divine heights?

If one would hear, he must *listen.* If one would see, he must *watch.* If one would receive, he must *be still.*

Let it be understood, it is the Spirit in another that beareth witness of the Truth; the personal individual does not impart Truth to another. There is but one Path and there is but one Spirit. Acknowledge Truth when it blesses you. As no day is like another, though it is all the *one day,* so there is but *one Voice,* though many messengers, each bearing Truth according to his vision of Truth.

Let each follow the Christ urge within him.

When we find the Living Bread *within,* then we are able to recognize the Living Bread *without,*—in books. All that inspires us to higher action is beneficial. Many prepare the way for us to higher things, while but *One* consumates it.

The Light that one sees is not *his,* but is *The Light of the World.* The Truth that one feels is not *his,* but is the *Truth of the Eternal.* The Way that one finds is not *his,* but is the *Way of Life.* The heavenly Bread that one inbreathes is not *his,* but is the *body of Christ.* The Living Water that one drinks is not *his,* but is *Inspiration from on High.*

Rejoice in all books that have raised your vision. Books that cause you to change your thinking into better thoughts are helpful on the way, (yet, when the time comes and the Voice whispers to enlarge our borders, let us be obedient.) The watchful student ever knows when the Spirit bear witness. We overcome the world when we understand that Christ in us hath already overcome the world. When we receive from above, it is to us a *revelation,* yet, each one receives the same

Word, and hears the same Voice, and sees the one Christ. We are all stars in the one Crown, drops in the one Ocean.

Ever calls the Christ: Give yourself to Me. Turn to Me and have no other God. Fear not, I am with you. I will not fail you or forsake you. Listen and you will hear My voice. Surrender yourself, and you will find Myself There is nothing greater than to tell the world of Me and that I AM the Christ in all men. Trouble not about your own thoughts. When you open your heart to Me, I will think for you. I will fight your battles. I will lift you on high. Mine is the love that you feel for others. Mine is the joy that you give to others. Mine is the Truth that you write with your pen or speak with your lips or think in your heart. Mine is the power that uplifts and glorifies you. All is Mine and thou art Mine. Ever will you triumph, ever will you be victorious because I am in you, I, the Beginning and the Ending, the Conqueror, the Bright and Morning Star, the King of heaven.

"How beautiful on the mountains are the feet of him that bringeth good tidings; that

publisheth peace and salvation; that saith unto Zion, *Thy God reigneth!"*

We recognize the ideal vision that is expressed in the recent slogan sent out over the listening world: *"We have but one Leader, Christ, manifesting* IN *all of us,* TO *all of us,* THROUGH *all of us."* This Jesus Christ vision of the "I in you" is the *Christ consciousness,*—the Light of the World.

"Other foundation can no man lay than IS LAID, which is Jesus Christ. I, Jesus, have sent Mine angel to testify unto these things in the churches. I AM the Bright and Morning Star. I AM Alpha and Omega. Behold, I stand at the door and knock. If any man *hear* My voice, and *open* the door, I WILL COME IN TO HIM."

This is the gospel of *Jesus Christ* that must be preached over all the world, to all people, for, "All nations shall call Him blessed."

Beloved, hear ye these blessed and wondrous words,—*The Master is come and calleth for thee!*

This book is sent out in the name of Jesus Christ, the Christ in every man, the I AM

THAT I AM in every breast, that all who will may be RENAMED in Christ, raising their vision from the face of man to the countenance of the Most High.

May millions hear the mountain-horn and cry, *"I will arise and go to my Father."*